MARCH ★ 1941

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United States BAPTIST

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THE NEWSMAGAZINE

DEVOTED TO REPORTING

AND INTERPRETING

NATIONAL BAPTIST AFFAIRS

PUBLISHED AT WASHINGTON, D. C.

PRICE 10 CENTS

"Lead, kindly Light, amid the encircling gloom, lead Thou me on!"

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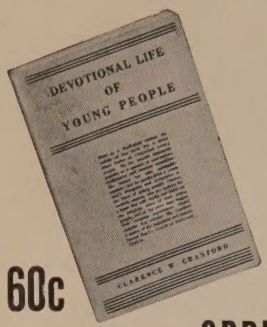
FOR THE EASTER SEASON

Helps for Christian Living



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DEVOTIONAL LIFE OF YOUNG PEOPLE

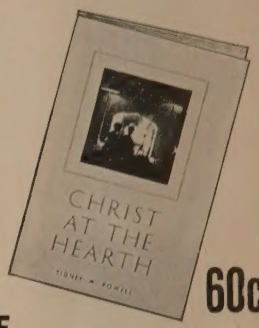
By CLARENCE W. CRANFORD

The technique of developing the inner life

CHRIST AT THE HEARTH

By SIDNEY W. POWELL

Marriage, the church, home, and religious development



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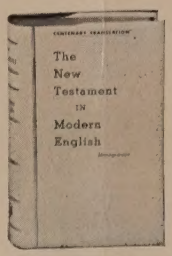

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A Good Hundred Thousand Club . . . Plan . . .

By J. E. Dillard, Executive Committee, Southern Baptist Convention, Nashville, Tennessee

"WHAT IS THE BEST PLAN FOR PUTTING ON THE HUNDRED THOUSAND CLUB?"

The best plan for you is the plan that will work best in your situation. A poor plan well worked will succeed better than a good plan poorly worked or the best plan if it is not worked at all.

Every loyal pastor will study his own situation and then use his best judgment. Here is a plan that experience and observation convince me will work well in most if not all cases.

DEFINITE DETAILS

1. Decide at once to put on the Hundred Thousand Club.
2. Call a meeting of leaders to advise and pray and work with you.
3. Adopt a worthy Club membership goal (suggest one Club member for every 40 church members and one or more memberships for every group in your church).
4. Decide upon a Hundred Thousand Club or Debtless Denomination Day (suggest February 16).
5. Appoint a Hundred Thousand Club committee of one member from each organization with the chairman as Club leader for the year.

PLENTY OF PUBLICITY

6. Have plenty of publicity: post the **yellow poster** where the most people will see it, have announcements made in all meetings calling upon every person and group to help reach the goal, read the **blue folder** from your pulpit, in Sunday school, and training unions the Sunday before you call for membership, pray for and expect success.
7. Preach a short soul-stirring sermon on Loyalty to Christ and his church and program. Tell how the debts hinder and humiliate, appeal to the love and loyalty of your people to help lift the load.
8. Tell how the Club has helped and how everyone can have a part. Appeal for individual memberships ($1.00 a month). If one will contribute $100.00 he can consider himself as a member from the very beginning of the Club.

ASK FOR CASH

9. Take a cash offering. Ask all members to pay in advance as much as possible so as to stop interest. **Ask everybody to make some cash** offering to help pay our debts.
10. Then appeal to every Sunday school class, Training Union Brotherhood, W.M.S. circle and organization and every other group to take at least one membership.

IN FOR DURATION OF THE DEBTS

11. Give the Club leader a list of Club memberships and ask that each member be thanked, encouraged to keep up his dues, and stay in till the debts are all paid. If a member falls behind, a gentle reminder will often do good.

The Club dues can be paid through the church treasurer in any envelope just so it is marked "Hundred Thousand Club." Special envelopes will be supplied upon request.

The church treasurer will remit promptly to the state secretary all Club dues properly marked "Hundred Thousand Club."

Let's double, yes, triple our Club membership for a Debtless Denomination by 1945.

"OWE NO MAN ANYTHING BUT TO LOVE." — PAUL

Doing Well, But . . .

- In a manner of speaking, Northern Baptists are doing well this year. Receipts on our unified budget were on January 1 about 5 per cent above the amount received to that date a year ago, but—

- We really should have done much better.

- To meet budget requirements we should have received $1,667,273 by the end of December; actually we received $1,395,774. Result: We are $271,499 short of the amount needed to maintain our work in a time when that work is more important than ever before.

- Put on an extra effort in the time that remains before May 1 and help close the year with our missionary budget raised in full.

Northern Baptist Convention

Council on Finance and Promotion

152 Madison Avenue — **New York, N. Y.**

W. Harry Freda, Chairman

Earl Frederick Adams, General Director

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EDITORIAL . . . . . .

CAN AMERICAN BAPTISTS ACT TOGETHER?

WHAT was it that separated American Baptists into Northern and Southern Baptist Conventions?

Was it theology? It was not.

Was it slavery? It was not.

American Baptists separated because of disagreement over money.

Under the general title "Can American Baptists Act Together?" five articles dealing with this question will be presented. The first one appears in this issue under the title "What Separated Them?" Dr. Rufus W. Weaver, acknowledged authority on Baptist history, presents a complete historical picture of the issues involved in the separation. The four articles to follow center around the following question: "What Principles Demand Unity of Action?" Dr. W. W. Barnes, professor of church history in Southwestern Baptist Theological Seminary, will advance the first argument for unity of action—"The Cherishing of Common Sacred Memories." The second article, "The Defense of Common Principles," will be written by Dr. W. W. Adams, Eastern Baptist Theological Seminary. Dr. Glenn Ewell, Colgate-Rochester Divinity School, will write on the subject "Unity Through Common Purposes," and E. Hilton Jackson, of Washington, D.C., will discuss the question "Promotion of Common Programs." This discussion will create throughout America a constructive interest in the demand for unity of action among American Baptists. Since it was neither theology nor the slavery question which caused the tragic separation, and since it was money, as Dr. Weaver points out, we do not believe that there are any impossible barriers to complete unity of action. It is too bad that the basis of our continued disunity is based primarily on "dollars and cents." We are alike in theology. We have long since forgotten the Mason and Dixon Line. Can we, as the largest evangelical group in the United States, hold up our heads with pride and boast of our principles unless we do present in the name of Jesus Christ a solid front?

A Revival of Religion

President Roosevelt, in a letter to leaders of the National Christian Mission, held in Washington, February 2-9, again declared his conviction that the greatest need in America at the present time is a "real revival of religion." The President said:

> "I am glad to reiterate the statement which I have made, many times before, that a real revival of religion is what this country most needs —that in such a revival we would find a solution to all of our problems, whether political, economic, or social."

This statement on the part of the President must give heart and courage to all Americans who have been praying and longing for a revival of religion in this country. If we are to succeed in the solution of our political, economic and social problems we must first build a foundation which will be a guarantee against the collapse of the structure upon which the foundation will rest. The teachings of Jesus Christ and the eternal principles which he gave to the world furnish the only real basis for the solution of our many problems. The first stone in the foundation must be the acceptance of Jesus Christ as Saviour and Lord. And any revival of religion must begin at that point.

In his inaugural address, President Roosevelt announced four freedoms which provide the marching orders for our generation:

> Freedom of speech and expression—everywhere in the world.
> Freedom of every person to worship God in his own way—everywhere in the world.
> Freedom from want—everywhere in the world.
> Freedom from fear—everywhere in the world.

If these worthy objectives are to be realized, a revival of religion is absolutely necessary. There must be such a revival among politicians, among economists, and among leaders in social welfare. The trouble with the world now is that in most instances the principles of Jesus Christ have been given lip-service by these groups. God grant that the revival may come and that it may reach into every fabric of our national life . . . beginning where it ought to begin . . . in the Capital of our nation.

Southern Baptist Debts

Southern Baptists have announced their intention to pay off their debts by 1945. For a good many years they have been carrying a tremendous debt-load. At times they have wondered if these debts could ever be paid. They were determined not to repudiate them and Southern Baptist leadership has gone up and down the Convention territory declaring over and over again their faith in the people to eventually pay every dollar. Dr. Frank Tripp conceived the idea some years ago of what he called "The Hundred Thousand Dollar Club." The idea back of the plan was that Southern Baptists would pledge one dollar per week over and above their regular pledges to be applied to the debts. The response to this plan was beyond expectations and Southern Baptists have given considerably more than a million dollars. Dr. J. E. Dillard, director of promotion, has had the responsibility of leading in this campaign. And now as this plan is continued Southern Baptists believe that they can wipe out every dollar of indebtedness by 1945. We believe that the campaign will be successful. And we assure Southern Baptists that THE UNITED STATES BAPTIST will cooperate with them in any way it can to bring this issue to a successful conclusion in 1945—the one-hundredth anniversary of the founding of the Southern Baptist Convention.

The "Say-Nothing" Policy

Some Baptist journals in this country are noted for their "say-nothing" policy. That is, they are very careful not to say anything in their editorial columns, or otherwise, that might cause some individual, or group of individuals, to criticize. They have a reputation for "straddling the fence" They are very careful not to take a stand on

public issues for fear that someone may take it up and criticize them. The second issue of the *Advocate,* the new national journal of American Methodists, carries an editorial which says better than we can say it just what the policy of THE UNITED STATES BAPTIST is in this regard:

Methodists Are Independent

It frequently happens that Methodists are cautioned against taking a stand on public issues. "The newspapers will take it up," is the warning, "and do us a lot of damage." But we can well remind ourselves that The Methodist Church is under no obligation to submit its opinions or convictions to the newspapers, the party leaders, or anyone else for approval. We owe but one supreme loyalty, and that is to God. Jesus did not submit his case to the Jerusalem Chamber of Commerce. If the first-century Christian church had waited for the approval of the opinion makers of its day, the church would never have come down to this day. The independence of that church gave it vitality. Naturally enough, we want allies in our crusades, but it sometimes happens that allies can be too dearly bought. If, to have the support of the press or the politicians, we have to tone our messages down, then we are better off without that support. If we can be sure that we are genuinely Christian in our positions and our attitudes, then we can also be sure that we have the greatest power in the universe on our side already.

Our New Literary Editor

The Rev. Alfred L. Murray begins his duties as literary editor of THE UNITED STATES BAPTIST with this issue. Dr. Murray is the pastor of the First Baptist Church of Lansdale, Pennsylvania. He is a graduate of Boston University, Andover Newton Theological School, Colgate-Rochester Divinity School, and The Eastern Baptist Theological Seminary. He has been the chief book reviewer for a number of years for two important religious journals, but will give all his attention hereafter to THE UNITED STATES BAPTIST. He is the author of five books, one of which is "Reaching the Unchurched." He is also the author of two popular books, "Youth Problem No. 1," and "Youth Problem No. 2." His book "Psychology for Christian Teachers" is used as a text in a number of theological schools. THE UNITED STATES BAPTIST is happy to have Dr. Murray join the staff as literary editor. It also wishes to express its appreciation to Dr. Erdmann Smith, who has served in this capacity from the beginning.

Our Baptist World Fellowship

Paul wrote to the Ephesians that they should strive to keep the unity of the Spirit in the bond of peace. He assumed that a certain amount of unity existed but seemed to feel that it might be lost if an effort was not made to preserve it.

There is plenty of variety among Baptists. There is the variety of color, of race, of nationality. This is purely external and need not affect the unity of the Spirit. But there is also variety in spiritual matters. Some are such enthusiastic Baptists they are sometimes called "Baptists and a half." Some have so little denominational loyalty that they may properly be called "half Baptists." It is just plain Baptists we have in mind. Some may put more emphasis on one thing, others may put the emphasis on something else. Some may have more experience, may be more mature. Others are mere beginners.

But in spite of all the variety, there is real unity among Baptists around the world. They have had a common religious experience. They have professed their faith in baptism. They are committed to a democratic form of church organization. They have a common tradition. They look back with gratitude on Carey and Judson as their great missionaries. They admire Broadus and Mullins, MacArthur and MacNeill. And their great men among them today bind them together. And Baptists in nearly every country have suffered for their faith. In our country this is pretty much a thing of the past, but there are still many places in the world where Baptists have a hard time because they are Baptists. Their sufferings have bound them together. And yet we must make a conscious effort to stick together.

How shall we promote Baptist unity? Shall we ask all Baptists to sign a certain creed? Many would not sign it even though they might accept every word of it. A statement of what is believed among us may be useful, but it is not likely to promote Baptist unity if we try to get Baptists to sign and accept a creed as binding. When we meet together and worship together our hearts are united. When we lay aside controversial matters and meet for fellowship with other brethren of other groups and occasionally of other nations, we realize more fully our essential unity. And there is nothing that promotes unity like working at a common task. We now have an opportunity to prove that Baptist fellowship is real by helping our fellow Baptists in other parts of the world who are in distress on account of the war. We should lend a helping hand to people in distress no matter who they are, but we must not neglect our own people.

Let us treasure our world fellowship. Let us deepen and strengthen Baptist unity everywhere. Unity does not necessarily imply uniformity. The closer we get to God, the more of the Spirit we have, the closer we get to each other. We do not all have to sing soprano or bass but we should all sing the same tune.

Youth in the Saddle

As the world moves on, it turns to its youth to take the leadership and to accept the responsibilities which are demanded if progress is to continue from generation to generation. Each succeeding age turns over to its young men and women the tasks which they are called on to perform. To them it throws the torch: be theirs to "hold it high." If they do not, there is a retrogression; and it may require many decades before the world again regains the stage of civilization to which it had advanced before the check came to its forward movement. Youth as a whole through the ages has accepted the challenge, the God-given injunction to leave the world a better place to live in as a result of their efforts and their lives. But there have been lapses at times; periods in which a willful group of young people, enthusiastic but stirred by wrong principles and teachings, have exerted an influence which has been harmful to society and which has set civilization back instead of helping it forward. The present day can be thankful for countless groups of young people in this country and in many other nations who are striving to help answer and

ork out the vexing and complicated problems with which ey are surrounded and who are doing their part in help- g to hold aloft the torch of Christianity and the principles r which it stands in a dark, disorderly world.

Unfortunately there are other groups of young people ho, having lost their sense of balance and their faith in e things of the Spirit, allow themselves to be guided by ntirely mundane considerations. Their gods, if such they ay be called, are "of the world worldly." Pleasure and aterial things are the gods whom they worship. They ave lost faith in the saving principles of Christianity on hich civilization was founded and which constituted the ck on which our fathers founded this nation. To them any of these principles are outmoded. They must be eplaced by something new. They believe that progress onsists in uprooting the old and substituting something ew in its place. It matters not to them whether the new octrine is better than the old one: the important thing, in heir opinion, is to bring about changes in the social, in the conomic, in the political order. That, to their way of hinking, is "progress"—an advance of civilization. They hink that new things *per se* are better, more worth while, nore beneficial to humanity than old things—old truths, ld principles, old faiths. They look on those who hold to ncient truths and principles as "old fogies and narrow- minded conservatives." In their blindness, their misguided nthusiasm to "make the world over" in accordance with heir views, they fail to realize that the ancient doctrines and beliefs which have been tested and tried by time are after all the best and that real progress in the uplift of humanity is to be made by adhering to those doctrines rather than in running after strange gods and new beliefs.

Fortunately, on the other hand, we believe, the vast majority of our young people, those in the United States, as well as those in many other nations of the world, do still have faith in the doctrines and the principles which Christ taught. They have not been led astray by false cries of would-be prophets who are shouting from the housetops that "all things must be made new"—prophets whose gods are their bellies and who cling to the toys and the baubles of earth as if these were the things of eternal value. In spite of these false prophets who think they will be heard for their "much speaking," and the considerable groups of youth throughout the nation who thoughtlessly follow them, we believe that the mass of American youth still have their feet on the ground, that they are still thinking "without confusion clearly," and that they are holding and will continue to hold firmly to the time-tested truths of Christianity which alone offer true salvation.

An Unusual Report

One of the most unusual, and at the same time one of the most significant and striking reports, ever made by an executive official to a group of businessmen, is that of Hector Lazo, executive vice-president of the Cooperative Food Distributors of America. He discusses not only matters relating to their business but also the broader principles about which the world is thinking today. He tells these thousands of businessmen scattered all over the United States that "we cannot retain our freedom unless we are worthy of it: we cannot save America and the democratic form of self-government unless we once more rise above the blinding selfishness of individual greed and individual complacency."

After telling them that the present war is a "death struggle between the forces that would put man in the category of blind cattle to be kept in intellectual ignorance and economic as well as political slavery; and, on the other hand, the believers in the free soul of man and the sacredness of the spirit," Mr. Lazo boldly and plainly seeks to impress upon these businessmen the fact that, if our democracy with the freedom of man is to survive, "all political differences must be put aside; all individual material considerations must be submerged . . . walking unafraid in the light of freedom and of God." He quotes "Hitler Speaking" at various places and dates; and then in deadly parallel column shows "Hitler Acting," how he had contradicted his own solemn promises, frequently only a month or so after he had given a "sacred pledge" not to invade another nation.

Mr. Lazo presents to the members of his organization a record of broken promises by the "paperhanger turned world dictator," which will stand as one of, if not the greatest alignment of perfidies ever committed. If this report is an indication of the seriousness with which businessmen are now looking on their problems and the situation which faces them, it is an encouraging sign that they are thinking in terms broader than those of mere dollars and cents and of the profits which accrue to them from their mercantile activities. It is hoped that the example set by Mr. Lazo will be followed by other business executives in reporting to the members of their organizations, for these men have the power to exert great influence in helping to preserve that democracy which stands for the "free soul of man and the sacredness of the spirit."

The Church Is Important

Dr. Harry Emerson Fosdick in his address at the one hundreth anniversary of the founding of Riverside Church declared that the "Curse of Protestantism today is an underestimate of the importance and meaning of the church."

It is true, as Dr. Fosdick stated, that the typical attitude is, "Well, I believe in Christian ideas but not in the church." But Dr. Fosdick went on to point out, "Christianity is two things, a message and a movement." The message created the movement. The movement carries the message.

"They are two sides of the same thing, inextricably involved. We cannot ultimately have one without the other. . . . If we want a better spiritual life in our nation we must have better churches."

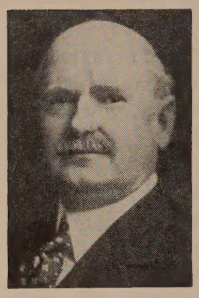
Yes, Christianity is two things. It is a noble message coming from the heart of God—and to accept that message as the rule of life is the primary need of men everywhere. But, Christianity is more than a message. It is a movement and this movement is the church. The church is the organization which makes possible the dissemination of the message. Happily we have come to a time when the importance of the church is being emphasized. And as we hold up before people the beauty and the practical value of the church we fortify the message. If the ideas of Christianity are to be allowed to function in society there must be a channel through which these ideas flow. That channel is the church. And those who continue to hold aloof from the church because of their inadequate conception of its greatness and grandeur are missing the true meaning of the Christian faith.

Vol. 3, No. 11 **The United States Baptist** March, 1941

U. S. Baptist Month . . . . .

NORTHERN BAPTISTS

By C. M. GALLUP
New York



It is none too soon to lay down the ties and drive home every spike that helps hold the rails over which our Northern Baptist Convention interests will glide to Wichita, Kansas, May 20-25 next, and to some extent, a few days before.

Do Not Take Anything For Granted

So many of our conventions have been held in cities where the Baptist forces are accustomed to entertain conventions, that it is sometimes assumed that the executive staff can go into any town, set up a convention as a circus sets up its tents, and rely on public interest to do the rest. Kansas never has had the Northern Baptist Convention. Leading Baptists in Wichita long have desired to make their people denomination-conscious in the widest sense. A big fine Convention there will require of us as much consistent loyalty, prearrangement and prepublicity as if the sessions were to be held in Rochester, Cleveland, or Denver. With the program committee headed by Dr. C. L. Seasholes, with the unique and judicial E. T. Millington in the chair, and with the Local Committee trying to immortalize itself, there should eventuate a very realistic convention. But, folks, be sure to go! Do not take a good convention for granted without you.

Study and Sympathy—Twin Sisters

Two outstanding pillars of wisdom have loomed in the foreground of Northern Baptist affairs, this winter. The first is the successful result of the Baptist Church School Advance program. Over 3,000 church schools already have been registered, and their leaders are vigorously pushing the campaign for bigger and better church schools. This objective, of course, includes not merely enrollment and vitality, but the training in mental and moral culture which is the goal of spiritual education. The other pillar, which, in spite of its decoration of sentiment, bases its solidarity in real human welfare, is the column of result from the work of the World Relief Committee. Approximately $80,000, or better, has been secured, in a great variety of amounts, for relief work in China, Europe, and among the imperiled missions of Asia and Africa. All Christian culture is in the interest of human relationships.

Query to the Southern Baptists

Two matters have cropped up from the Southern Baptists which concern Northern Baptists. The Southern Baptists seem dissatisfied with the status and work of the Joint Committee on Public Relations and have withdrawn more or less from that alliance. The Southern Baptists are restless about professedly incorrect statistics concerning church membership in the recently issued section on Census of Religious Bodies by the Bureau of the United States Census. The Northern Baptists do not feel this concern about either matter. We wonder whether or not the business of Public Relations as they affect the churches cannot be put on a special level and into certain categories, so that the former united approach can be continued; and whether the trouble with the Census statistics, if any, is due to two things: first, failure to recognize that these statistics are as of 1936 and not 1940; and that the Census authorities are more critical of lists of church membership than the clerks of churches or state secretaries.

The Board of Education Unfetters Itself by Adding Fetter

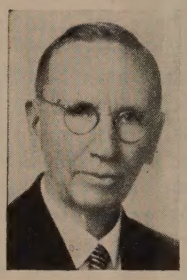
The Baptist Board of Education of the Northern Baptist Convention has asked Dr. Newton C. Fetter to act as the executive officer of the Board for the immediate future, succeeding Dr. F. W. Padelford, retired, and Dr. W. S. K. Yeaple, secretary-elect, who, on account of illness never has assumed office. With the academic, cooperative, and financial problems now involved in the work of this very important agency, this policy certainly is wise, inasmuch as the Board's activities have been considerably cramped during the interval of adjustment. Dr. Fetter has served as minister to students in several university areas, with success.

The Pension Board Takes Aboard a Junior Pilot

On January 1, 1941, Rev. G. Merrill Lenox, formerly pastor of the Judson Memorial Baptist Church, of Minneapolis, became associate director of the Ministers and Missionaries Benefit Board, to fill the vacancy caused by the promotion of Dr. M. Forest Ashbrook to fill the position as executive director, formerly occupied by Dr. P. C. Wright, retired. Mr. Lenox has had a very successful pastoral career, knows human nature, possesses tact and amiability, and will bring rich assets of personality to this Board.

SOUTHERN BAPTISTS

By WALTER M. GILMORE
Nashville, Tennessee



Already our Southern Baptist people are beginning to look forward with eager anticipation to the Southern Baptist Convention, which meets in Birmingham, Alabama, May 14-18. The committee to arrange the order of business for this session, Dr. James W. Merritt, Atlanta, chairman, met in Nashville, January 13, and made a tentative draft of its report.

Since the Baptist Sunday School Board will celebrate its Golden Anniversary at this session, it has been given the choice place on the program—Thursday afternoon and night sessions. It is proposed to make a thorough presentation of the Board's work this year. Dr. Prince E. Burroughs, who has been connected with the Board for more than thirty years, has just completed his illuminating history of the Board, "Fifty Fruitful Years," and it is expected to come from the press before the meeting of the Convention. It will be remembered that the Board was launched, amid considerable opposition,

fifty years ago at the meeting of the Convention in Birmingham.

General Discussion Possible

The committee on arrangements for the Convention, Dr. Hight C. Moore, Nashville, chairman, appointed by the Executive Committee of the Convention, met with the general committee in Birmingham, January 24, to make definite arrangements for the Convention. The committee was pleased with the place of meeting, the Municipal Auditorium, seating over 6,000. A perfect sound system will be arranged. For the first time in the history of the Convention, microphones will be installed throughout the auditorium so that those desiring to speak need not go to the platform in order to be heard. This may contribute to the solution of the problem of making the Southern Baptist Convention a deliberative body again. However, the scheduled order is so full that there can be little time for general discussion, unless the Convention chooses to extend its time of adjournment, and that brings on more discussion.

The Baptist Hour

Dr. Sam Lowe, Atlanta, chairman of the special radio committee of the Southern Baptist Convention, is receiving multiplied thousands of pieces of fan mail concerning the Baptist Hour, which is from 3:00 to 3:30 each Sunday afternoon, over a strong NB network, principally in the Atlantic seaboard and middle southern states, including Richmond, Raleigh, Columbia, Atlanta, Memphis, Louisville, and Nashville. The general impression is that this venture is eminently worth while and that a much wider field can be worked out in the future. In other words, the experiment has proven entirely satisfactory.

The committee showed wisdom both in the selection of themes and preachers for each of the thirteen Sundays provided for. The general theme has been: "The Living Christ in the Life of Today." The following is the list of preachers with their particular themes for the five Sundays in March: Dr. C. Oscar Johnson, St. Louis, March 2, "Christ and His Church"; Dr. John H. Buchanan, Birmingham, March 9, "Christ and the Ordinances of His Church"; Dr. T. L. Holcomb, Nashville, March 16, "Christ and Man's Ultimate Need"; Dr. John L. Hill, Nashville, March 23, "Christ and His Sufficient Grace"; Dr. W. W. Hamilton, New Orleans, March 30, "Christ and the Life of Power."

W.M.U. Week of Prayer March 3-7

The Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, is one of the most dynamic organizations anywhere to be found. Prayer and mission study are the two controlling factors. From time immemorial, this great organization of women and young people have been observing a special week of Prayer in behalf of Foreign Missions in December each year, following it with a great love offering, known as the Lottie Moon Christmas Offering for Foreign Missions. Corresponding to this period is another in March for Home Missions, and another great love offering, known as the Annie Armstrong Offering for Home Missions.

The goal set by the women for this offering this year is $140,000, but last year they went to almost $160,000. They surely will go beyond that this year, when economic conditions in the South are better than a year ago. This special offering from the women each year has been a lifesaver for the Home Board, enabling it to maintain its regular program, and even to enlarge it, and at the same time to make substantial reductions in its backbreaking debt.

Southwestern Refinances Indebtedness

Following the example of the Home Mission Board, the Baptist Bible Institute, and the Executive Committee, the Southwestern Baptist Theological Seminary, Dr. L. R. Scarborough, president, has recently decided to enter a refinancing program of its indebtedness. It is thought that this will be highly favorable to the institution and will result in considerable saving financially.

Religious Focus Week

Dr. Frank H. Leavell, head of the Baptist Student Union Department of the Sunday School Board, and a pioneer in religious work on college campuses, has announced a new feature, which we believe will mark the beginning of a new day on our Baptist college campuses. This "religious focus week" is designed to make a new approach to the student religious activities on our distinctive Baptist college campuses. The object is to make a decided impact for Christianity upon every phase of college life and in every area of its activities. It is an enlargement of what was formerly known as Religious Emphasis Week.

Ten or twelve experienced workers will go to a single campus for the week. The technique will be that of conference and seminar discussions on vital Christianity. There will be discussion in the various classes by visiting workers, in dormitories, fraternity houses, boarding houses, and in the homes of faculty members. The experiment will be tried this year in three Baptist colleges—Furman University, Greenville, South Carolina, Howard College, Birmingham, and Ouachita College, Arkansas.

* * *

An Elect Lady Passes

In the translation of Mrs. Moses Grant Edmands, of Pasadena, California, in December last, at the age of 82, the Northern Baptist women lost one of their most stalwart and able leaders. She was in the group of women who pioneered, with sturdy footsteps and brilliant minds, into the undeveloped possibilities of a Northern Baptist Convention in the last years of the 19th Century, among whom also were Mrs. W. A. Montgomery, Mrs. H. W. Peabody, Mrs. Andrew MacLeish. Mrs. Edmands served one term as Convention first vice-president, and conducted several sessions. She possessed a fine presence and clear judgment. A fuller biography will be presented at the Convention at Wichita.

STATE NEWS

WEST VIRGINIA

By EARL BARTON MOYER
Parkersburg, W.Va.

Rev. J. C. Musser, for fourteen years pastor at Glenville, the seat of a State Teachers' College, will soon close his work and take up the pastorate with the Dunbar Church, at the edge of Charleston, the capital city. Rev. Musser has had a fine ministry among students at Glenville and almost doubled the membership of his church. Dunbar will give him a field of larger service.

The Baptist Temple, Fairmont, has been engaged in enlarging its work through church improvements, and has just completed a new Boy Scout room and completely renovated the pastor's study. A new baptistry is just about ready for use and an organ fund is being accumulated. There is just as positive an emphasis on spiritual things, for the period February 1 to April 13 has been set apart for special stress on evangelism with the entire church enlisted in the program.

Rev. Lloyd E. Powers is the very live pastor.

The First Church, Kenova, Rev. John Roy Wolfe, minister, reports forty-seven members added in 1940 and church debt reduced by $3,000. During January, twenty were baptized and eight received by letter.

The church at Lansing reports a splendid revival under the preaching of Rev. M. H. Westlake, of East Rainelle, during which many of the finest young men and women of the town took their place beside Christ. Twelve were received for baptism and six otherwise. Pastor G. B. Dever calls it a real revival of the Holy Spirit.

Central Church, Hinton, of which Rev. H. P. Hackney has been pastor for over twenty years, the longest pastorate of any active Baptist pastor now serving a church in this state, burned its last note of $2,000 that cleared up the church debt. Over $100,000 has been spent on buildings and during the past year $1,500 in renovating the property.

The annual State B. Y. P. U. Convention will be held in Clarksburg April 18-20. Those who will appear on the program include Rev. Clarence W. Cranford, of Richmond, Virginia; Dr. J. J. Cook, the president of the Baptist State Convention; Miss Mary Beth Fulton, of New York; and Mrs. Frank Lovett, of Parkersburg. Rev. Charles Boddie, pastor of the First Church, Huntington, will be the leader of song.

GEORGIA

By A. B. HAWKES
Thomaston

Georgia Baptists have reached their $20,000 goal for the British Emergency Offering to care for British foreign missionaries.

Georgia leads all states in the Southern Baptist Convention in contributions to the Baptist Hundred Thousand Club in 1940, and stands second in total gifts since 1933.

Supt. W. D. Barker's report for 1940 to the staff of the Georgia Baptist Hospital shows 8,380 cases treated, of whom 1,510 were free or part free patients receiving a total of $68,865.55 in free service; 742 babies born in hospital; and 4,576 operations performed.

More than seventy churches now have *The Christian Index,* state paper, in their budget. The campaign to increase the circulation of the *Index* continues.

Rev. W. M. Coile enjoys the distinction of having organized and served one church (Winterville) as pastor for more than fifty-four years, said to be "the longest pastorate among Baptists under such circumstances on record." He observed his eighty-seventh birthday on February 11.

Ten Regional Conferences on Evangelism and Stewardship will be held in Georgia March 24 to April 4, under the direction of Dr. J. W. Merritt, executive secretary-treasurer. Others composing the team include: Dr. Ellis A. Fuller, president Georgia Baptist Convention; Dr. W. W. Hamilton, president Southern Baptist Convention; Dr. John L. Hill, book editor, Sunday School Board; Dr. W. H. Faust, secretary of evangelism, and Rev. A. B. Hawkes.

OKLAHOMA

By RUPERT NANEY
Oklahoma City

The Immanuel and Trinity Churches of Oklahoma City during January opened splendid new additions to their plant. Excellent and appropriate programs suitable to the occasion were enjoyed by the membership of these churches, many of their Baptist neighbors, and large numbers of their friends throughout the city.

The Olivet Church has had under construction for five months a commodious educational plant and hopes to be able to enter and dedicate the building by the first of April.

Rev. W. I. McClung, formerly pastor at Nowatta, Oklahoma, has begun splendidly his work as pastor of the Exchange Avenue Baptist Church, Oklahoma City, succeeding Rev. E. W. Westmoreland, removed to Texas.

At the State Convention Secretary Andrew Potter was able to report the liquidation of all indebtedness upon Oklahoma Baptist life and institutions (with the exception of one hospital which debt has not matured and is otherwise provided for) and the Convention directed a moderate enlargement undertaking. Oklahoma Baptist University has under construction now a gymnasium which is a contribution of the citizens of Shawnee, the University site. President Raley is planning the construction of a boys' dormitory, beginning not later than next early winter. Progress at the University is evident everywhere.

Secretary Potter was directed by the Convention to proceed with plans for the construction of new units at the Baptist Children's Home, Oklahoma City. The whole state is very happy because the denomination is free of debt, the churches are building and growing, and the spirit of fellowship and affection among the churches and the brethren is unsurpassed.

The First Baptist Church, Guthrie, will soon open and dedicate a new auditorium which has been under construction for several months. Guthrie was the first capital of the state of Oklahoma. Many of the traditions of this glorious state gather about that fine old city. We congratulate Pastor H. H. Boston upon the construction of this greatly needed and beautiful building. He has enjoyed unusual success in a ministry of more than ten years in this church.

Emphasis is now being laid upon new subscriptions to the Hundred Thousand Club, a contrivance by which Southern Baptists are seeking to liquidate all indebtedness upon its boards and institutions. To that end rallies are being held in Oklahoma this week. Reports come that the rallies are being well attended and that the response is encouraging. Secretary Dillard of the Executive Committee of the Southern Baptist Convention, Dr. J. W. Storer, president of the Oklahoma Convention, Dr. John W. Raley, president of Oklahoma Baptist University, and Secretary Andrew Potter are the principal speakers at the Oklahoma rallies. It is the plan and prayer of all of us South to have our Convention entirely free of debt by its Centennial in 1945.

Dr. W. A. Criswell, for three years pastor of the First Baptist Church, Chickasha, the site of Oklahoma College for Women, has been called to the First Baptist Church, Muskogee, Oklahoma, and has accepted. It is generally predicted that Criswell will enjoy a long and fruitful ministry in this fine old Oklahoma city and notable church.

Dr. A. M. Hall, for more than a generation the pastor of the First Baptist Church, Muskogee, recently passed away. With one exception he was the senior pastor in point of continuous service with one church in the state. It was an unusual ministry he had carried on in Muskogee. He was greatly beloved by us all. He was noted for his expository preaching, his gentle spirit, and many kindly deeds. He was ill only briefly. All of us were saddened by the news of his demise and in this we are sure we are joined by thousands of our brethren throughout the nation as Dr. Hall was widely known.

Rev. J. A. Pennington, former district missionary, was by the State Board in its annual meeting in December elected to the position of state missionary. This

apable preacher and missionary has begun his work and he bids fair to be a great blessing to our state and a splendid addition to our state forces.

Dr. and Mrs. R. M. Inlow celebrated their fiftieth wedding anniversary, January 8, 1941. Dr. Inlow is something of a Southern hero. Few men of his generation matched him in preaching ability, missionary passion, and general kingdom interest and service. Over a period of fifty or more years in the ministry he held such pastorates as the First Church, Nashville, Tennessee, Bellvue, Memphis, Tennessee, and Immanuel, Oklahoma City, and such other positions as field secretary for the Sunday School Board, executive secretary for the state of Arkansas, and president of Union University. More than a year ago he gave up his work as pastor of the Centenary Church, this city, and since then has been living in retirement so far as active ministry is concerned. He and Mrs. Inlow, however, are members of the Olivet Church and are active and aggressive in every fine thing. Their four lovely children were at home for their parents' Golden Jubilee. Miss Eva Inlow, glorious handmaiden of the Lord, is corresponding secretary for the Woman's Missionary Union for the state of New Mexico. We are sure thousands of friends of Dr. and Mrs. Inlow and the children will join us in congratulations to them on these events.

VERMONT

By ADDISON B. LORIMER
Bellows Falls

Vermont has been fortunate in two notable pastorates, which have exceeded the quarter century mark; and in both cases, these outstanding ministers received public recognition by church and community, not only of the quarter century, but also of the high quality of service rendered and the wide influence attained. Rev. W. G. Towart, D.D., of the historic Bennington Church, was honored on the occasion by the greetings of President Cutten of Colgate University, Vermont Governor-Elect William H. Willis, James G. Colgate, and Rev. Stanley Cummings, the neighboring Congregational pastor. The celebration brings into the limelight many years of service as president of the Board of Trustees of our State Convention, and his nation-wide Baptist service on the Council of Finance and Promotion. He is for several years dean of the New England Baptist School of Methods in its far-reaching work of training thousands of young people for effective Christian service. This meets every year at Ocean Park, Maine.

Rev. George W. Peck, Jr., received similar honors at the quarter centenary milestone of his Rutland pastorate. In this prosperous city, famed for its marble quarries, the Baptist church under his leadership has been quarrying even more substantial and beautiful spiritual values. His service for the Baptist cause in the state has also been noteworthy. As member of the Board of Trustees and chairman of its Finance Committee, his counsels have been invaluable.

Another anniversary in which the pastor received special honors was the ninth of Dr. Fred MacArthur of Ludlow. This church is notable, among other achievements, for a large and very active Men's Club of Missions. They scorn the idea that all missionary responsibility rests on the women.

Among Schools of Missions in the state, the Ilsley Memorial Church of Middlebury, under the pastorate of Rev. Arthur H. Gordon, used six Sunday evenings for the purpose. Devotional exercises were shared, and then the school divided into three departments, using the appropriate age textbooks. A missionary quiz featured the closing session. At Whitingham, where Rev. Lucie Freeman is pastor, there was another well-attended School of Missions. Interpreters, stereopticon lectures, and a missionary play were features. St. Albans Church for six Sunday evenings held a School of World Friendship. Rev. Thomas P. Warfield, the pastor, taught the course on Migrants; and Mrs. Warfield on China. Recent accessions include four young people baptized by Rev. H. L. T. Fairbanks at Brandon; six Christian decisions in special services at Shady Hill; where Rev. George E. Ladd, the Montpelier pastor, serves. At South Londonderry, Rev. Christian Petersen, pastor, Thursday evening is "Church Night," including devotional and social features.

At Bristol, Rev. Hugh Q. Morton, pastor, the B.Y.P.U. has made a special study of worship. The project of painting the Poultney Church, Rev. W. C. Arbo, pastor, has been completed and all bills paid. Rev. L. E. Thornton, pastor of the busy historic church at North Springfield, a mother of churches, was recently presented a "bouquet of dimes." Officers' and teachers' meetings are features in this church. The men of the Wilmington Church, where Rev. N. E. Barter is pastor, served a Mother-Daughter Banquet with eighty present. The pastor is also director of the Red Cross in his town. Church School Workers Conferences are held monthly by the Main Street Church, Newport. The pastor also serves the West Charleston Church, and in the vacations of his son Lawrence at the Gordon College of Theology and Missions, has his help on the outfield. A purse of money was presented to Rev. and Mrs. J. D. King on their retirement after completing fourteen years on the West Pawlet field. Fifty-six churches have registered in the Church School Advance; and our state secretary now uses the slogan, "Let the Advance Schools Advance." Rev. John Chester Smith of United Church in Hardwick had the joy of dedicating new church chimes.

Women are active. Their appeals are circulated. Mrs. Marjorie L. Selden of Bristol, president of the Vermont Baptist Women's Society, urges that we "reach the last woman in the last church." Mrs. Alice C. Lorimer of Bellows Falls, vice-president of Home Missions for Vermont, appeals that "we Vermonters rise to the occasion by prayer, money, and interest, and make a worthy commemoration of the sixtieth anniversary of the Baptist Missionary Training School." Miss Harriet Silver, of Burlington, W.W.G. secretary, notes gratifying progress and pleads for more W.W.G. Chapters; and Miss Calla M. Van Vliet, secretary, makes similar plea for Children's World Crusade.

World Relief Funds

Gifts to World Relief by Northern and Southern Baptists totaled $290,733.98 as of date February 10.

Northern Baptists	**$104,000.00**
Southern Baptists	**$186,733.98**
TOTAL	**$290,733.98**

WEST VIRGINIA

By EARL BARTON MOYER
Parkersburg

Dr. A. S. Kelley, who recently retired as state executive secretary, will become the pastor of the Oak Hill Baptist Church when Rev. C. S. Donnelly, the present pastor, goes to Army service for a year.

Rev. Francis Tolbert went to a small, newly organized church at the edge of Parkersburg, in the town of Vienna, fifteen years ago. He found a one-room frame building and seventy-seven members on the roll, and ninety in the Sunday School. There are today over 400 on the roll.

The West Virginia State Baptist Headquarters moved into a new office suite with the first of the year, in a location at

(Continued on page 30)

BAPTIST BUILDING

By Thomas J. Watts, *Executive Secretary*

In the fall of 1940 the Relief and Annuity Board acquired a valuable piece of property in what is now the most promising business section of the City of Dallas. The location is the northeast corner of Pacific and Ervay Streets, one block from the Federal Building, in the same block with the Medical Arts Building, three blocks from the First Baptist Church, the Central Y.M.C.A., the Dallas Cotton Exchange and the Burt Office Building, one block from the Dallas Athletic Club, two blocks from the Tower Petroleum Building where we now have our offices, and one and two blocks from Elm and Commerce Streets, the main retail arteries of Dallas, and within three blocks of the banking district.

The cash purchase price of this property was $80,000.00. A contract has been let for the reconstructing and remodeling of this reinforced concrete structure which will transform it into a first class fire proof air conditioned Baptist Center. The brick facing will be removed and Texas white cut limestone and pink granite base will take the place of the brick work.

A small but well appointed auditorium accommodating 225 persons will be provided on the first floor. The remainder of the first floor will be occupied by a modernly equipped Baptist Book Store, operated jointly by the Sunday School Board of the Southern Baptist Convention and the Baptist General Convention of Texas. The second floor will be occupied by the Texas Baptist Foundation, Robert H. Coleman's Song Book Publishing offices and the greater part by the Relief and Annuity Board. The third floor will be used by the Executive Board of the Baptist General Convention of Texas and the Baptist Standard Publishing Company.

This lovely Baptist Center will undoubtedly prove to be a worthy and dignifying enterprise for Baptists not alone in Dallas and Texas, but also in the entire South.

The building will yield a very satisfactory return on the $190,000.00 to be invested in it. Two additional stories can be added in later years if needed. The work of reconstruction began February 1, 1941 and it is the purpose of the Relief and Annuity Board to dedicate this Baptist Building next summer.

NEWS DIGEST . . . By William Park

THE GIDEONS IN SOUTH DAKOTA are leading in a campaign to raise $1,000 to meet an equal amount by the International Board to place Bibles in all public schools of the state.

REV. ALBERT LAU, pastor of the Chinese Baptist Church, San Francisco, presided at the meetings when they celebrated sixty years of Christian service in Chinatown. Among the speakers were Mrs. A. E. Caldwell, vice-president of the Women's American Baptist Home Mission Society, Miss Johnson of the Bay Cities Baptist Union and Mr. Lee Park Lin.

ONE OF THE STRANGEST CHRISTMAS GREETINGS we received was a beautiful booklet "The Christmas Story in German Art," sent "with the compliments of the German Library of Information and with Best Wishes for a Merry Christmas and a Happy New Year." It is a beautiful piece of art work picturing the Christ-child in German art of the past but coming from the German government agency in this country, when that government seemingly hates the Christ and persecutes the Jews it seemed strange.

THE HUNDRED THOUSAND CLUB of the Southern Convention has reduced the debt of the Home Mission Board to where it is saving annually more than $48,000 in interest charges. Southern Baptists are determined to have a debtless convention by 1945. More than $2,500,000 has been paid on debts through this Club.

THE COLLEGE OF MEDICINE OF BAYLOR UNIVERSITY is located in Dallas, Texas. Just now they are erecting a beautiful library building.

REV. RODNEY M. BRITTEN, pastor of the First Church, Astoria, Oregon, has been appointed director of Christian Education for Oregon until April 30, in connection with his work at Astoria.

BAPTISTS OF SOUTH DAKOTA have purchased the property of the Swan Lake Baptist Camp and have paid $1,149 on the price. They plan to conduct camps and assemblies at Swan Lake.

BAPTISTS HAVE ONE OF THE FINEST NURSES TRAINING SCHOOLS at St. Paul, Minnesota, with more than ninety students. Miss Danielson and Dr. George Earl with their helpers are making it a real Christian institution.

TEXAS BAPTISTS HAVE APPROPRIATED $50,000 for work among the government training camps in that state. Texas Baptist colleges are also cooperating in this work.

DR. J. M. DAWSON OF WACO, TEXAS, in *Christian Century* reports the wedding of Dr. Wallace Bassett, pastor of the Cliff Temple Baptist Church, Dallas, and Miss Hassie Mayfield of New York City.

THE MASSACHUSETTS BAPTIST CONVENTION has elected Rev. Benjamin P. Browne, pastor of the Second Church, Holyoke, Massachusetts, director of promotion.

GEORGE C. STEBBINS, CATSKILL, NEW YORK, known to so many for his gospel hymns, celebrated his ninety-fifth birthday February 26. His thousands of friends rejoice with him in such a useful life.

NOT MANY CHURCHES IN THE WEST are 100 years old but the Calvary Church, Kansas City, Missouri, is one. It celebrated its centennial by dedicating a new $80,000 house of worship. Pastor W. Morris Ford was assisted by Dr. Kyle M. Yates of the Southern Seminary, Dr. Edgar Godbold and Rev. C. P. Jones of Kansas City, and President John F. Herget of William Jewell College.

AN UNUSUAL WEDDING took place recently in the First Church, Lansing, Michigan, when Miss Eleanor Andem, daughter of Michigan Baptists' state secretary, was united in marriage to Gordon S. Deer of Philadelphia, son of Pennsylvania Baptists' state secretary. Both Drs. R. T. Andem and Roy B. Deer took part in the ceremony.

A NUMBER OF GOOD THINGS HAVE HAPPENED RECENTLY in Detroit. The Children's Home paid $15,000 on its indebtedness. The Christian Center changed its name to the Gleiss Memorial Christian Center. The Kresge and the Rackham Foundations gave $15,000 to remodel the People's Church adjoining the Center. The Baptist churches of Detroit have reduced their indebtedness during the year by $125,000.

DR. A. S. KELLY, WHO RECENTLY RETIRED as state secretary for West Virginia Baptists, has become pastor of the Oak Hill Baptist Church, Parkersburg. The state headquarters have been moved to 903 Market Street, Parkersburg.

DR. CHARLES G. HAMILTON reports that in Mississippi there are 465,000 eligible Negro children but only 299,847 are enrolled in the public schools; that for each $9.88 spent on white education, only $1 is spent on a Negro child; that 1,428 of the Negro schools are held in churches, lodges, and tenant houses with no equipment and that only 5 per cent of the teachers are college graduates.

BAPTISTS OF ARKANSAS are taking an active interest in the 1941 legislative program. The state convention appointed a committee with Rev. T. L. Harris, Little Rock, chairman, to work for repeal of the liquor, dog and horse racing laws.

IT IS REPORTED that the Montpelier Protestant Seminary has been allowed to open with forty-three students. The Paris Protestant Theological Seminary has also opened with an increase in enrollment of thirteen.

OUR WORK IN NEW ZEALAND seems to be prospering. During the past year they raised $35,000 for missionary work in India.

DOWN IN FLORIDA Bishop G. Bromley Oxnam and Dr. Shirley J. Case were speakers at the Florida Ministers' Convocation. The Greeks met for special prayer for their people in the war, with Bishop Phelphystatos Athenagoras, presiding. And Dr. Earl V. Pierce of Minneapolis preached in a number of Florida churches.

AROUND CHRISTMAS, DEACON EMIL CLOOS of the Fremont, Nebraska, church announced that he would give $500 toward the church debt if the church would raise $1,000 additional by May 7. Already the church has subscribed more than $1,200 to be paid by April 1. Pastor M. L. Robinson and his people are happy in a harmonious church.

DR. W. R. WHITE, the new president of Hardin-Simmons University, Abilene, Texas, and Pastor J. P. McBeth of the Dumas, Texas, church were the main speakers at the New Mexico Pastors' Conference held at Portales.

THE WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY has announced that Miss Emma Brodbeck has arrived safely in Szechwan, China. When she arrived at Shanghai she had to turn back and go to Rangoon, Burma, and enter via the Burma-Yunnan Road.

THE LIBRARY OF 12,000 VOLUMES which belonged to the late Bishop George Craig Stewart of Chicago has been given to the College of Preachers, Washington, D. C.

THE BAPTIST TIMES QUOTES DR. LESLIE WEATHERHEAD as saying: "Theological preaching, in which the theology touches men's needs and lives, I hold to be one of the greatest needs in the pulpit, and I believe it is met with the very warmest welcome in the pew. It is just the message the people need."

THE ROCHESTER, NEW YORK, COUNCIL OF CHURCHES has prepared eighty-eight Census tracts, giving the location of every church within the city. They report 17,000 non-Catholic families in which there is not a single member in any church.

BAPTIST SUCCESSION! Dr. Earl F. Adams, pastor of the Delaware Avenue Church, Buffalo, New York, was elected general director of promotion for Northern Baptists. The Delaware Avenue Church called Rev. Lee J. Beynon of the Calvary Church, Minneapolis. Now the Calvary Church has called Rev. George H. Tolley of the Second Church, St. Louis.

SIXTY-ONE OF THE SEVENTY-EIGHT CHURCHES IN THE ATLANTA, GEORGIA,

Association cooperated in a series of Sunday School Enlargement Campaign meetings which included a religious census, conferences, study classes, visitation campaign, and other features. Following this campaign fifteen leadership training schools were held enrolling more than 1,000 workers.

President John W. Raley of Oklahoma Baptist University, Shawnee, has announced the abolishing of inter-collegiate football in the college. O.B.U. was the 1940 champion in football. Dr. Raley gives as the reasons: deficit of $8,000 and too much commercialism in collegiate football.

Rev. Charles Fuller, speaking on the radio program "The Old Fashion Gospel Hour," January 26, said that he had been both sprinkled and baptized by immersion and it was his conviction that immersion was the true form of baptism.

Recently a dinner was given in New York City in honor of James E. West, leader of the Boy Scout movement in America since 1911. He said: "We pledge our full allegiance to democracy." About the same time Lord Baden-Powell, founder of scouting, died at Nyeri, Africa, and was buried "on the sunny slopes of Mt. Kenya, deep in the Africa he so much loved."

Dr. George H. Crutcher, for more than ten years pastor of the Riverside Baptist Church, Tampa, Florida, has resigned to enter the evangelistic field.

The Baptist Bible Institute, New Orleans, Dr. W. W. Hamilton, president, has refinanced its entire indebtedness. In the past twelve years it has been reduced from $353,000 to around $160,000.

In Zanzibar, where the Mohammedans are in control, the only way you get liquor is to declare that you are a Christian, for Mohammedans are forbidden to use it.

The Parthenon Press, Nashville, Tennessee, has published "Who's Who in Pan-Methodism," the first volume of its kind. It contains pictures and biographical sketches of men and women identified with the Methodist Church.

Dr. Merton S. Rice, pastor and teacher of the Rice Men's Bible Class of the Metropolitan Methodist Church, Detroit, is a great hunter as well as preacher and each year furnishes the venison for a "buck dinner." This year they served buffalo meat instead of venison, taking four buffalos to feed the 1,200 men.

Mr. W. W. Wachtel, president of Calvert Distillers Corporation, has issued an invitation to Dr. Ralph S. Cushman, St. Paul, Minnesota, president of the Anti-Saloon League, to debate the issue in Madison Square Garden, New York, and agrees to give the proceeds to the W.C.T.U. and the Anti-Saloon League.

News from Minnesota states that Rev. Gerald Watkins of the Trinity Church, Minneapolis, has resigned to accept the call of the Lake Avenue Baptist Church of Rochester, New York, succeeding Dr. W. S. K. Yeaple, who has become secretary of stewardship under the Council of Finance and Promotion of the N.B.C. Dr. G. Arvid Hagstrom, after twenty-seven years' service with Bethel Junior College and Theological Seminary, St. Paul, has resigned. His successor will be Dr. Henry C. Wingblade, pastor of the First Swedish Baptist Church, Chicago.

Several new religious publications have appeared recently. *The Christian Advocate,* Chicago, with Dr. Roy L. Smith, editor, is the new publication of the Methodist Church, starting with an initial circulation of 260,000. *Motives,* Nashville, Tennessee, published by the Methodist Student Movement, designed to treat student life from a "broad and intelligent religious point of view." And *Christian Comfort Companion,* Minneapolis, published by Evangelist J. T. Larson. Then there is *Christianity and Crisis,* with Dr. Reinhold Niebuhr, chairman of the editorial board, which will be an eight-page bi-monthly.

The Interfaith Committee for Aid to the Democracies has been formed in New York City by more than 150 clergymen of the Protestant, Catholic, and Jewish faiths.

The Alabama Methodist Conference has adopted a minimum salary schedule which calls for not less than $800 for single ministers and not less than $1,000 for married men.

A team of three workers visited every association in Georgia during February, holding special conferences for Baptist Training Union workers.

Dr. Oliver U. Chapman, formerly pastor of the Oak Park Baptist Church, Chicago, has been called to the Baptist Church of the Master, Cleveland, Ohio.

The Kansas City Baptist Association has adopted a plan to raise $60,000 through an insurance loan, secured by life insurance policies.

The Emperor of Japan has conferred "the Sixth Class Order of the Sacred Treasurer" upon Miss Olive I. Hodges, Methodist, for her thirty-five years of service in women's education.

Two men who recently died left the Oklahoma Baptist Orphanage $28,000 in their wills.

The plans of the United Methodist Church called for the raising of $1,000,000 on the first Sunday of Lent to be used for Methodist work in the defense forces, the Methodist Church in England, and the Methodist Overseas Committee.

Ministers' Council

CHARLES A. CARMAN, Chicago

The following letter from the secretary of our Council is so newsy and interesting that I am sending it in as the "Column" for the month.

Central Baptist Church,
Springfield, Illinois,
January 29, 1941.

Dr. Charles A. Carman,
110th and Oakley,
Chicago, Illinois,

My dear Mr. President:

It is tremendously gratifying to notice the growing interest in the work of the Ministers' Council. It's spreading across the continent. I think we have reached a new high in the matter of memberships. My hat is off to New York which leads with a total of 168. They must have a wide-awake organization. Michigan has taken second place with 84. Somebody must be working out in Washington. They are third with 81. We'll really have to put on the pressure right here in Illinois. These other states have given us something to shoot at.

You'll be interested to know that arrangements are proceeding satisfactorily for the All-Convention Ministers' Breakfast which we are planning for Wednesday morning at the Northern Baptist Convention at Wichita. As you know, we hope to have the meal served by one of the local churches. The Convention Program Committee is arranging it so that it will not be necessary for us to be on hand at the Convention until ten o'clock. This will give us more than two hours for our program.

Incidentally, I think that the program we talked over for this breakfast gathering will be a knockout. It will be quite unusual. So different than stereotyped reports and set speeches.

In due time we should send a communication to all state directors asking them to canvass their states for reservations. There should be many of these since the price of the meal will be so small. Our goal should be five hundred. Hale and his committee are cooperating enthusiastically. This first annual All-Convention Banquet promises to be a real one.

Reports indicate that several of the pastoral relations committees are doing a real job. I have also heard real appreciation of the work the national Council is doing in promoting pensions for the men.

Cordially yours,
VERNON L. SHONTZ
Secretary

Why American Baptists Divided

RUFUS W. WEAVER, LL.D.

THE division of American Baptists into Northern and Southern Baptists had its beginning April 26, 1820, in the United States Senate.

The Triennial Convention had stated in its constitution that it was the duty of the board to "employ missionaries and, if necessary, to take measures for the improvement of their qualifications." A theological seminary had been started modestly in the home of Dr. Wm. Staughton at Philadelphia in 1818. Two years later it was decided to locate in Washington, with the hope that this would tend to attract to the institution, the confidence and support of all the churches.

When there was introduced in the Senate on April 26, 1820, a "Bill to Incorporate the General Convention of the Baptists of the District for Evangelical and Literary Purposes" the Senators, opposing the bill, declared it to be repugnant to the Constitution of the United States, since it would give to a religious society secular powers. However, in 1815, this had been done by the Senate in chartering Georgetown College, governed by the Jesuits. Later in the year, another bill was presented, calling for "the incorporation of the managers of the college, erected purely for the promotion of those branches of education which were taught in other institutions of learning." Although the funds were being given by the Baptists, there was no reference in the charter to this fact. Before the bill was finally passed, January 9, 1821, is was so amended as to provide that persons of every denomination should be eligible for election as trustees and that no person should be refused admission to the college because of religious persuasion.

The Senate thus compelled the Baptists to abandon their original intention of establishing a theological seminary and forced them to accept a charter for a non-sectarian college, reserving the right to annul this charter at its pleasure. The only control that Baptists had over Columbian College, was through a by-law in which donors entrusted to the Triennial Convention the nomination of three trustees for each one elected to the Board. Such a charter did not satisfy the Baptists and many, most of them from New England, withdrew financial support.

The Baptists of New England had been considering for a long time the founding of a theological institution of a high order. Dr. Ira Chase, a member of the faculty of the theological seminary, which began in Philadelphia and which was transferred for a short time to Columbian College, accepted in 1825 the presidency of the Newton Theological Institution, Newton, Massachusetts, which was founded by the Baptists of New England. Theology ceased to be taught in Columbian College.

Dream of Luther Rice

The dream of Luther Rice centered upon the making of the Nation's Capital the national headquarters for American Baptists. He brought *The Latter Day Luminary,* the first national Baptist missionary journal, from Philadelphia to Washington. He set up in 1822 a publishing house, for the printing of *The Columbian Star,* the first national Baptist journal. He participated in the organization of the Baptist General Tract Society and became its first treasurer. He journeyed throughout the land, undergoing severest hardships, in his endeavor to raise money for the several national Baptist enterprises, foremost of which was the institution for the training of a better Baptist ministry.

Next Month

"Cherishing Common Sacred Memories"

Second in a series of articles emphasizing the importance of the unity of effort among American Baptists

By Dr. W. W. Barnes
Seminary Hill, Texas

A nation-wide depression which reached its climax in 1827 prevented the realization of profits which Luther Rice had anticipated upon certain properties, profits that could not be available until other obligations on these properties had been met. Monetary stringency led to losses instead of gains. This unhappy outcome led to slanderous attacks upon his honesty. For this loss, Luther Rice was held responsible and in 1826 the Triennial Convention, meeting in New York, severed all connection with Columbian College and ordered that the board, managing its missionary funds, should be transferred from Washington, D.C., to Boston, Massachusetts. Soon after the *Columbian Star* and the Baptist General Tract Society were moved to Philadelphia. The statesmanlike plans of Luther Rice, for making Washington the national Baptist center, thus were frustrated, and the earliest factor in this frustration was the refusal of the United States Senate to charter a Baptist theological seminary.

From this time forward, the interests of Northern and Southern Baptists began to divide. The American Baptist Home Mission Society was organized by the Baptists of the North and its funds were administered by a Board that met in New York City. The fields served by the American Baptist Home Mission Society almost entirely were in the North. Out of eighty missionaries, laboring during the second year, only five were appointed to the South. The management of Baptist affairs and the expenditure of Baptist gifts from all parts of the country thus placed in the hands of one group of Baptists in Boston, another group in New York City, and a third group in Philadelphia.

Luther Rice, who, during the succeeding ten years, gave himself with unremitting zeal to the raising of funds for the Columbian College, and other Baptist causes, was warmly welcomed and highly honored wherever he went throughout the South. The feeling that he had been treated with great injustice played its part in the growing estrangement between Northern and Southern Baptists.

The refusal of the Baptist Foreign Mission Board in Boston to establish Foreign Mission work in the Republic of Texas, though in 1836 an earnest appeal had been made, led Southern Baptists to realize that between the sessions of the Triennial Convention, a period of three years, they had little or nothing to do with the management and the policy of the denominational agencies to which they were contributing. Certain Southern Baptist State Conventions began to raise funds for the proposed Texan Mission. The economic conflict between the North and South and the rise of the Abolition Movement increased the growing tension. The sessions of the Triennial Convention, excepting the 1835 session, meeting in Richmond, Virginia, were all held in the North. In 1832, according to Allen's Register, there were 217,092 Baptists in the South and only 174,561 in the North. Southern Baptists, though they had more than half of the total church membership, felt that they were denied all control in the framing of policies, the appointment of missionaries, and the distribution of denominational funds.

Abolition Movement

The Abolition Movement was growing rapidly, particularly among the Baptists of the Middle West, where Anti-Slavery Baptist Associations were being formed. The churches of these Associations agreed to give nothing to the Triennial Convention or the American Baptist Home Mission Society, so long as the position of these bodies upon human slavery was not

clearly defined. G. W. Hervey, in his "Story of Baptist Missions," says that "Many men of wealth and some churches withheld their usual contributions, on the ground that they had scruples against affording any aid to a society that received the money of slaveholders and was perhaps willing to send out slaveholding missionaries to pagan lands. Meanwhile the Baptists of the South began to fear that their rights as members of the Society were put in jeopardy by the declarations of some Northern religious newspapers, preachers, and lecturers."

The Triennial Convention and in particular the American Baptist Home Mission Society were being assailed on two fronts. The Baptist Abolitionists, and they were numerous, were withholding their funds, and were demanding that a statement of opposition to slavery be made, accompanied by a definite refusal to accept the gifts from any who supported slavery. The Southern Baptists, feeling that they had little to do with making the policies of the Triennial Convention, the American Baptist Home Mission Society, and the American Baptist Publication Society, were reaching the conviction that they could accomplish far more if they established missionary agencies, wholly under the control of Southern Baptists.

The American Baptist Free Mission Society, founded in 1840, was an outcome of the radical Baptist anti-slavery sentiment of the times. Missionaries on the foreign field, among them Jonathan Wade and his wife, had declined to accept further support from the Triennial Convention, because some of the money "came from the avails of slavery." This Society enabled Northern Baptists to promote denominational enterprises through an agency that was stoutly opposed to slavery; that was loyal to the temperance cause, favoring the absolute prohibition of the liquor traffic; that opposed the Masons and all other oath-bound secret brotherhoods, and that denied to their ministers prelaterical distinction such as "Reverend" and Doctor of Divinity. The members of this Convention established a school, "The New York Central College," open to all without regard to color or sex. They supported twenty-five foreign missionaries and opened up the Baptist work in Japan. They published a number of denominational papers, the leading one being *The American Baptist,* for many years edited in New York City. The Society ceased its operations when the American Baptist Missionary Union changed its policy, so as to harmonize largely with the objectives set forth in the Society's constitution. Though never a large body, it played an important part in determining the policies of Northern Baptists.

There were only a few Baptists in the South who were large slaveholders. However, public sentiment was so strongly in favor of an economic system in which the cheap labor of slaves was an important factor, that the Baptist leaders withdrew from the position taken by their fathers who stoutly opposed human slaves. Looking backward, all Southern Baptists deplore this change of sentiment. However, severe censure should not be passed upon them, until all the elements that formed public opinion in the South are given serious consideration. This would lead into a discussion that the limits of this article do not permit.

The Triennial Convention, meeting in 1844, after a prolonged and ably conducted debate, passed the following resolution: "That in cooperating together as members of this Convention in the work of Foreign Missions, we disclaim all sanction, either expressed or implied, whether of slavery or of anti-slavery, but as individuals we are perfectly free both to express and promote our own views on these subjects in a Christian manner and spirit."

The following year the Alabama Baptist State Convention memorialized the Foreign Mission Board of the Triennial Convention, as to whether under any circumstances a Baptist minister, desiring to become a foreign missionary, but who happened to own slaves, would be appointed. In reply, the Board said, "If however, any one offering himself as a missionary, having slaves and should insist on retaining them as his property, we could not appoint him. One thing is certain, we could never be a party to anything which would imply approbation of slavery."

Slavery

The issue of slavery was seized upon as an implement in the hands of Southern Baptists for the organization of a body, which the leaders believed would greatly stimulate interest in home and foreign work and result in largely increased contributions for these causes. However commendable their purpose, the implement they used must be condemned. From Maryland, Virginia, North Carolina, South Carolina, Georgia, Alabama, Louisiana, Kentucky, and the District of Columbia, 377 delegates gathered at Augusta, Georgia, May 8, 1845, to organize the Southern Baptist Convention. They declared, "that for peace and harmony and in order to accomplish the greatest amount of good and for the maintenance of those scriptural principles on which the General Missionary Convention of the Baptist Denomination of the United States was originally formed," inspired them to organize the Convention. An address was prepared and sent to their Baptist brethren throughout the United States. The following is quoted, "A painful division has taken place in the missionary operations of the American Baptists. . . . Let not the extent of this discussion be exaggerated. At the present time, it involves only the foreign and domestic missions of the denomination. Northern and Southern Baptists are still brethren. They differ in no articles of the faith. They are guided by the same principles of gospel order. . . . Our Christian fellowship is not as we feel a matter to be obtruded upon by any one. We would not regard the rupture as extending to foundation principles, nor can we think that the great body of Northern brethren will so regard it." It was the control of denominational monies, rather than doctrinal differences that in 1845 divided American Baptists.

The spiritual unity of any people depends upon their cherishing common sacred memories; upon their loyal support of common distinctive principles; upon their participation in common programs of endeavor; upon their devotion to common purposes, clearly defined, and upon their seeking to reach goals, often far in the future, upon which they are agreed. American Baptists are, or certainly they should be, spiritually united in regard to all of these, excepting the participation in common programs of endeavor. We are still divided in our foreign and domestic mission work. The organic union of American Baptists may never be attained. However, there are areas in which, viewing the present world emergency seriously, they should act together. Matters that are distinctly national and international are challenging us. The promotion of understanding, of mutual appreciation, of the fellowship that is based upon the loyalty to common principles, and the cooperation of all American Baptists in the defense of religious liberty, are endeavors in which every true, loyal, far-seeing Baptist should be willing to do his part.

* * *

Confidence Restored

Home Missions was never more prosperous, progressive and popular, according to Secretary J. B. Lawrence of Atlanta. The integrity of the Home Mission Board as a functioning agency has been permanently established and the credit of the Board in the financial world raised to par. In the past twelve years the Board has paid approximately $1,250,000 on its debt. At the present rate of debt-retirement it will be completely out of debt by 1945, believe it or not. In 1934, the deep year of the depression, the Board had only 160 missionaries. Now it has 411 missionaries working in 860 mission stations.

* * *

A church member may be a stumbling-block sometimes, but an outsider is a stumbling-block all the time. His whole life is an argument for everybody to defy God, ignore the church, and have his own way.—*Ex.*

What Yardstick?

By EARL FREDERICK ADAMS,
Secretary Council on Finance and Promotion, Northern Baptist Convention

AT the moment we are in a period of rising missionary receipts. That is a fact which possesses a certain comforting quality, especially if we do not view it in the light of other facts of a relevant character. We say we are doing well, but how well? There is first of all the immediate basis of comparison, in this case the record of missionary receipts for the year 1939-40. That was a year in which a decrease of more than $76,000 was recorded. If we compare with the report of two years ago, when there was an increase of $42,700 we shall not feel so comfortable about the slight gain achieved in the first two-thirds of the current year. At that, the receipts of two years ago did not cover the budget. The truth is that the more we take the facts of the present situation apart, the less we shall feel inclined to pat ourselves on the back. Instead we may soberly go about the task of really trying to make the best progress of which we are capable.

It is possible that we are all much given to using the wrong yardstick. The comparison of financial reports can be very misleading unless the reader knows something about missions besides the bare facts that are presented in figures. To say that we are doing better than last year means something, but it means a good deal less than would be the case if our present trend were part of a progressive movement extending over a long period of time. We have to admit that in our support of missions we have no history of consistent growth, but that, on the contrary, much larger sums were produced in the past for the Northern Baptist Unified Budget by a membership substantially the same as that reported by our churches at the present time.

It would work something of a revolution if every Christian were to establish his own standards of responsibility on some such basis as this: first, let him, in good conscience, make answer to this question, "If I am to give all that I am really able to give, and do all that I am able to do, what will my contributions be?" Second, "In the light of humanity's need, what is my duty in the present hour?"

Increased Giving

There are now a great many Christians who in every time of crisis make an earnest effort to increase their giving and their services in a degree that will correspond to the world's need. We have evidence of that in the fact that Northern Baptists have since last summer produced more than $100,000 for World Relief. We have evidence of a different kind in the remarkable growth of our Christian Friendliness work, with its army of volunteers, and in other personal services of church members, services which shine with particular lustre in a time when violence and hatred occupy so much of the world's attention. The people who are doing these things, who are interesting themselves in the religious welfare of men called to military service, helping to meet new situations created by the sudden shift of industrial employment and the growth of mushroom communities—those church members are not measuring their duty by any standard of per capita giving. They are out to do all they possibly can to bring a larger part of humanity under the rule of that law of love which is the Christian Gospel. Happily there are a good many such Baptists, but we need more of them.

It is not only the level of budget receipts that we have to raise, but the level of missionary interest in the churches and to that end the Council on Finance and Promotion devotes a large part of its energies. Our failure to give more adequate response to the Great Commission is a result of ignorance and preoccupation with other interests. The wrong yardstick is used for self-measurement, by too many churches and too many individual Christians.

There is reason to believe that this condition is changing for the better, partly because the influence of world affairs on local situations is sharply thrust upon the attention of religious leaders. To many a new light has come, enabling them to see that our missionary organizations and missionary programs represent about the most effective application of the Gospel that Christian cooperation has developed. It has not escaped intelligent church members that missionary programs are being modified by the new social consciousness. If there is a sufficiently courageous adherence to plain New Testament teaching and to the Gospel as a rule of life, it will never be necessary for religion to identify itself with any revolutionary movement, either to the right or to the left. Without violent revolution, or confiscation, or Fascism or Communism, without class strife under any name, an age of peace and plenty would be assured if every church member were literally to accept the Gospel as his way of life. What if each and every Baptist were to make his own adherence to that way of life the measure of his performance in the support of Christian causes?

Must Raise Full Amount

Our own immediate concern is to raise the full amount of our Northern Baptist budget before the end of April. At the time of our last financial statement we were $271,499 short of the amount that should have been received and distributed through the participating organizations by the end of December, if budget requirements to that date had been met in full. Our Northern Baptist Unified Budget is so small ($2,500,910) for the cooperative work of so great a number of churches that there should not be the least question about raising it in full.

Yet on the basis of experience we have to display cautionary signals about this time of year. The fact that we are 5% ahead of last year's receipts will not help us in the matter of raising our full budget unless we can do considerably better in the last three months of the fiscal year than we did in the first nine. Our Northern Baptist budgets have never been excessively large, yet in 20 years no budget has been raised in full. This is something on which to meditate, not because the per capita giving of 1,500,000 Baptists is so small, but because so many of them do not give anything. Dr. J. C. Robbins has called attention to the fact that 200,000 church members, each giving 5 cents a day, would raise considerably more than our present budget. There is a duty to be candid and admit that if Baptists do not produce the trifling part of their gross expenditures represented by our budget, it is because they prefer to do something else with the money.

This year we have a very real chance to break our record and raise the full amount of our budget. The achievement of this goal would bring us to the Wichita Convention with a great new impetus in the work of all our organization. Earnest cooperation on the part of all churches will assure this victory for us in this year of overwhelming need. Let us work unceasingly to that end.

Isaiah had a formula that is worth remembering: "I have spoken, I will also bring it to pass; I have purposed, I will also do it."

One dollar will send the UNITED STATES BAPTIST to an army camp for one year.

Review of the Month

Written especially for "The Unite

Post-War Society

EUROPE: In Malvern last month Church of England leaders met to draw a blueprint of the new society after the war.

The conference approved by a very large majority the proposal of Sir Richard Acland, M.P., that private ownership of great resources must be forbidden in the future world.

It approved unanimously a group of proposals by the Archbishop of York (to which the Acland measure was an amendment), which included such principles as: Production must exist for consumption, Europe must be a federated commonwealth, international exchange of commodities must be established on a just basis. So far as the church itself is concerned, the conference agreed that: Christian congregations must take full part in public life, order must be brought to ecclesiastic finances, traditional forms of worship must be supplemented by services "designed to bring before uninstructed people the truth concerning God."

So "revolutionary" were the proposals made by this generally conservative church body that the British press is reported to have ignored them.

English church leaders are now planning a three-month campaign to publicize the proposals made recently by various Christian groups as to the principles which must underlie a just and lasting peace. All British church groups—including the Roman Catholic—have been invited to cooperate in a united campaign which is expected to culminate in a mass meeting of Anglican, Free Church, and Roman Catholic groups.

Roman Catholics may have their own postwar conclave. The New York *Herald-Tribune* quotes the French newspaper, *Paris Soir*, to the effect that Pope Pius XII is planning to call a postwar Ecumenical Council of the Roman Catholic Church.

The proposed Council, which would bring together many of the world's highest ranking prelates, would, according to the French journal, discuss such questions as the relation of the church with postwar states, education of youth, restoration of the family, and the Christian social order.

United States: The Department of Relations with Churches Abroad of the Federal Council of the Churches of Christ in America announced the calling of a conference of leading North and South American churchmen by an Ad Hoc Committee of leaders of the ecumenical movement in Canada and the United States. The conference will discuss the church's responsibility in formulating a new postwar world order, as well as its task in the present crisis. The Archbishop of York may attend.

The National Conference of Christians and Jews, responsive to such demands, made the theme of its 1941 Williamstown Institute of Human Relations, to be held at Williams College this summer, "The World We Want to Live In."

Political leaders began to take note of church demands for a new society. Congressman Voorhis of California introduced into the House of Representatives a bill aiming at "permanent elimination of mass unemployment in the United States." The bill calls for the establishment of a National Commission on Unemployment and Present and Postwar Economic Adjustment, which would be drawn from the government, farmers' organizations, labor unions, business associations, consumers' cooperatives, and church organizations.

When Congressman Voorhis introduced his bill he pointed out that "the voice of religion" has been raised against unemployment and that representatives of the Protestant, Catholic, and Jewish faiths have united in a demand that action be taken to eliminate it as a "social evil."

Lineup: Debate sharpened among churchmen this month as to America's role in the war situation. Developments during the month:

First issue of *Christianity and Crisis*, regarded as the organ of non-pacifist churchmen, appeared. It called for the early passage of the lease-lend bill, declared that "the British are fighting for the kind of civilization which has made Protestantism possible."

The advent of the new journal brought the charge by Henry Noble MacCracken, president of Vassar College, that its purpose is to "persuade the great Christian public of America that war is our inevitable course." Dr. MacCracken scored the preaching of war propaganda by clergymen and church leaders generally.

More than 650 American churchmen signed a statement advocating a "peace without victory now," warning that the U S. military program is leading to an increasing involvement in the present war.

Michael Williams, Catholic editor and member of the Executive Committee of the Interfaith Committee for Aid to the Democracies, released a letter signed by bishops, clergymen, and laymen, pledging support of the lease-lend bill.

Pacifists were also active in a general drive against war. Most striking action of the month: Fifty Philadelphia pacifists, mostly Quakers, planned a protest against the 10 per cent additional income tax for defense. In addition to protesting as a body at the offices of the Federal Collector of Internal Revenue, each pacifist, in making out his tax return will write two checks: one for the amount of the income tax, the other for the 10 per cent defense tax. They will request the government to use defense tax moneys in support of C.O's. Similar groups, it was reported, are being organized throughout the country.

Camp Programs

THE UNITED STATES BAPTIST pointed out last month that within the next five years 10,500,000 young Americans will be drafted into government service of one kind or another, and warned Baptists that unless this challenge is met with united action, the church's ministry will be "tragically" weakened.

As if to echo this warning, church councils and other groups sprang into action and launched plans for the religious and moral welfare of trainees.

To guide and coordinate such separate ventures the Federal Council of the Churches of Christ in America, the Home Missions Council, and the General Committee on Army and Navy Chaplains, decided to jointly sponsor a Christian Commission on Camp Communities.

The Commission will act as a clearing house for the activities of local and statewide groups, prepare literature for churches ministering in training camp areas, and will help pastors maintain contact with former church members now in service.

There are at present eighty-one training camps throughout the country. Forty-eight of these are in states where an existing church council will be called upon by the Commission to initiate a training camp program, if they have not already done so. The Commission will endeavor to appoint a representative with power to organize community aid in states having no organized church council.

One of the major problems confronting the Commission is how to serve the twenty-odd training camps set up in the "wilderness," with no nearby community center. These camps are a problem, according to church leaders, because so-called mushroom towns have sprung up around them. It will be one of the tasks of the Commission to send men into each of these "fly-by-night" communities to set up facilities for religious work.

le World of Religion

otist" by Religious News Service

Meanwhile, the Army and Navy Committee of the Jewish Welfare Board reported it is undertaking an intensive organization of Jewish communities located near camps in order to provide religious and other activities for men in service. Roman Catholics, guided by the National Catholic Community Service, are making surveys of needs in defense areas.

Groups of all faiths are cooperating in the United Service Organizations for National Defense, Inc., which this month succeeded the United National Welfare Committee as central national agency for civilian groups concerned with welfare needs of the camps.

War Relief

During the period beginning February 23 and ending March 2—the first Sunday in Lent—virtually every Protestant denomination in the country will ask its members to provide financial aid to some eight accredited church-related relief organizations.

The major responsibility in conducting this nation-wide appeal is being shouldered by the Committee on Foreign Relief Appeals in the Churches, a cooperative agency set up by the Federal Council of the Churches of Christ in America and the Foreign Missions Conference of North America.

The Committee, as well as most churchmen associated with foreign relief work, will urge churchgoers to contribute to church-operated relief organizations despite the controversy over the problem of feeding the populations of Nazi-dominated European countries. While acknowledging the importance of this problem these churchmen point out that the development of a European food plan is but one phase of foreign relief work.

As examples of the far-flung and varied work of the church abroad they point to current China relief, refugee aid, support of "orphaned" missions, aid to prisoners of war, Bible distribution, child care, and aid to European clergymen.

Typical of the relief task of the church in the foreign field are the activities of the following groups.

China Aid: The Church Committee for China Relief, established in 1938, has so far sent over $700,000 to China for medicine, food, and civilian aid. Its current goal is to dispatch regular monthly checks of $50,000 which will be distributed as far as humanly possible, among a potential needy population of 20,000,000.

Refugees: Last year about 3,000 Christian refugees from Europe were admitted to this country each month. Most of them turned to the American Committee for Christian Refugees for rehabilitation, shelter, and settlement. The Committee reports that it is now handling 170 new cases per month. Comparable work is being done on the continent by the Central Bureau for Relief of Evangelical Churches in Europe among evacuated clergymen.

Missions: Since the beginning of the war the belligerent nations have suspended all financial support formerly transmitted to foreign mission groups. According to the International Missionary Council, nearly 170 missions have been cut off from their parent churches. The Council reports that in normal times these "orphaned" missions received $4,500,000 but are now prepared to carry on with $2,000,000.

Prisoners: The Y.M.C.A. is endeavoring to safeguard the welfare of approximately 3,000,000 prisoners of war in England, Germany, and Canada. One of the Y's most pressing problems, says the chairman of its World Committee, John R. Mott, is how to keep these young men from going insane while idling away their time. The job of distributing Bibles to prisoners of war is being handled by the American Bible Society.

Religious Education

New York City began its first experiment in "released time" religious education for public school children on February 6, with tolerance and brotherhood as the keynote. Officials of the Greater New York Interfaith Committee, which cooperated with the churches in launching the program, were highly gratified at the public reception of the first day's program. They attributed the favorable reception to the program's emphasis upon tolerance. Opposition had previously centered in the argument that the "released time" plan would be a divisive force.

In Chicago, the local Church Federation approved "in principle" proposals by the superintendent of schools which would provide released time education with credit.

Other developments:

The Rhode Island legislature received a bill providing for compulsory study courses in morals and religion in public schools.

A bill providing for released-time religious education throughout the state was introduced into the New Mexico legislature. A similar bill was introduced in the Colorado legislature.

The Connecticut State Board of Education studied plans to incorporate religious education in the public school curriculum throughout the state.

Dr. Mason Crum of the Duke University School of Religion reported increasing emphasis upon religion courses in the public schools of North Carolina.

Niemoeller

Newspaper readers were puzzled this month by reports that Martin Niemoeller, imprisoned leader of the German Confessional Church, had embraced the Roman Catholic faith.

Information indicating the conversion had come from a source which stated that a petition from the pastor asking that he be received into the Roman Church had reached the seat of the Berlin bishopric. The Bishop of Berlin, though he denied official knowledge of a conversion, intimated that Niemoeller had repeatedly consulted him through private channels. Close friends and relatives, as well as Confessional Church members, denied the conversion. Nevertheless, so persistent was the story that it called forth a semi-official statement from German authorities which made it clear that such a step would not change the pastor's status in the eyes of German authorities.

No one denied that for some time Herr Niemoeller had been studying Catholic doctrine, with the purpose of closer collaboration between Roman Catholic and Protestant churches after his release.

The story of the conversion lent interest to a report which reached the United States last summer that Niemoeller had for a time occupied a cell in the Nazi concentration camp at Oranienburg with Father Rupert Mayer, S.J., well-known Munich priest and war hero, often called the Roman Catholic Niemoeller. Father Mayer is known to be in close touch with Cardinal Faulhaber of Munich, leader of Catholic opposition to Nazi anti-church policies.

Evangelism

The Christian Century recently chided "those who hold the highest forms of truth" with slackness in "making them known to the world." If any group merited this rebuke, it was certainly not the modern evangelists, who last month whirled into action throughout the country.

(Continued on page 25)

Service in Areas of Military Camps

G. PITT BEERS, *Executive Secretary*
The American Baptist Home Mission Society

MANY questions are asked as to what our denomination is doing or should do in regard to the military camps in which selectees are gathered for training.

There is general agreement that what is done in the vicinity of the camps must be done cooperatively. If each denomination attempts to set up its own program, we will have a large number of ineffective projects. If we work together we will be much more effective.

A conference was called on January 18 by the Federal Council of Churches, the Home Missions Council, and the General Committee on Army and Navy Chaplains to study this situation. I was present as a representative of the Home Missions Council. This conference requested the Councils to appoint a committee of fifteen to take the responsibility for studying the situation, setting up a program of service and adopting it.

This committee met and organized under the name of Christian Commission for Camp Communities. Plans were made for studying the situation in the areas of the camps, for producing such literature as may be needed, and for promotion of the whole enterprise. All of these matters are in process at the present time, and we are moving forward as rapidly as is feasible.

U. S. Takes Responsibility

The government has taken full responsibility for the religious and recreational programs within the camps. They will welcome cooperation from churches and church people, but all such cooperation must be given under the planning and direction of the chaplain or the officer in charge of recreational activities. If churches in the neighborhood of camps wish to approach the camp authorities about these matters, it will be advantageous if the approach is made unitedly through a local council of churches, ministers' organization, or other interdenominational agency. Such an approach will be much more effective than one by an individual church.

Left to Churches

The program outside of the camps is being left entirely to the churches and community agencies, and this is where our chief responsibility lies. If the churches around a camp have leadership and experience which enables them to proceed at once with a program of activity, they should go ahead without waiting for the action of the national committee. On the other hand, the committee will undertake to stimulate and help any areas where cooperation is desired.

It is evident that our churches must provide special funds for this work. The Methodists are raising $250,000 for this purpose. The Presbyterians are raising $100,000 for this purpose. What will Northern Baptists do as their share in this enterprise?

The Northern Baptist Convention has officially assigned their relationship to chaplains to the Home Mission Society. It is, however, impossible for the Society to withdraw from its present budget sufficient funds for this enterprise. If Northern Baptists wish to care for their men in the training camps, they will have to provide funds with which to do it.

No doubt every State Convention will study its own situation and take whatever steps are possible to meet the need. If we can be of service in this, we shall be glad to do so. We would appreciate receiving information about any program launched, so that we can give all the benefit of the thinking and experience of each.

Other Service

In addition to the work in the communities around the camps, there is a definite service which every church should render to its own young men who are being called into training.

The following are some of the things pastors and churches can do:

Face the meaning of this experience with the young man himself in a personal interview before he leaves for the camp.

Give recognition to the trainees in some public way as they leave for the camp. This can be done in such a way as to recognize the young man but not become a glorification of war or of the draft system.

Maintain active correspondence with the young man. The pastor should do this himself. He should enlist other people in his church to do it. Writing should not be dependent on the young man's replying. A letter to a lonely young man away from home may mean a great deal even though he himself is not an apt letter writer and anxious to write back.

Send the young man's name to the chaplain of the camp giving any information about his connection with the church. This letter should be addressed "The Chaplain." Do not use the chaplain's name even if you know it. He may be moved to another camp before the letter arrives.

Send the name of the young man with information about his church activities to the Baptist minister nearest to the camp. If you do not know who the minister is, send it to the headquarters of the state convention in which the camp is located, or send it to me and I will see that it reaches the right man.

Give the trainee a letter of introduction to the chaplain and one to the nearest Baptist pastor. Again, names should not be used, but rather the title chaplain or Baptist pastor. If the trainee is not aggressive about making contact with strangers, having this letter will help him.

A matter which is a year in the future and has not received much consideration, but must be considered, is to arrange a suitable welcome for the young man on his return home and every effort to fit him back into the normal life, both of the church and of the community. This is going to be a very difficult spot in the young man's life. The pastor who helps effectively here is showing real Christian statesmanship.

Next Month

"America's Youth—In Washington"

They are pouring in each month. How are Washington Christian young people contacting them? What is being done to bring them into the churches?

By Edwin H. Tuller
Associate Pastor, Calvary Baptist Church

A LITTLE DIPLOMAT

A little girl, who had been taught by her mother that it was not proper for her to ask for things, was visiting one afternoon at a friend's home. The lady of the house was going to the store and asked the little visitor if she would like to accompany her. This invitation the child readily accepted, with visions of ice cream cones or something else equally tempting floating before her. As they started out, the little girl said:

"When I go with you to the store, you do not have to buy me anything; but if you do buy me something, I'll say, 'Thank you!' "

Parable of God's Other Children

C. F. BANNING

Now the prophet's lot is cast in a goodly land, a land flowing with milk and honey, a land where every man liveth under his own vine and fig tree. The Philistine hath not despoiled the land nor have the locusts devoured the crops. Freely hath the Lord God of Hosts poured out His blessings upon this land so there is food for all and to spare.

Howbeit in a far country in the land inhabited by those whose skins are neither white nor black but yellow, there is a great multitude of people in sore distress. Moreover the Lord seeth not the color of their skin. The Philistine hath conquered their land and stolen their crops. Floods and pestilence have tried them sorely. Little children cry unto mothers who have nothing to give them. Old men and aged mothers lie down by the roadside to die of hunger and cold.

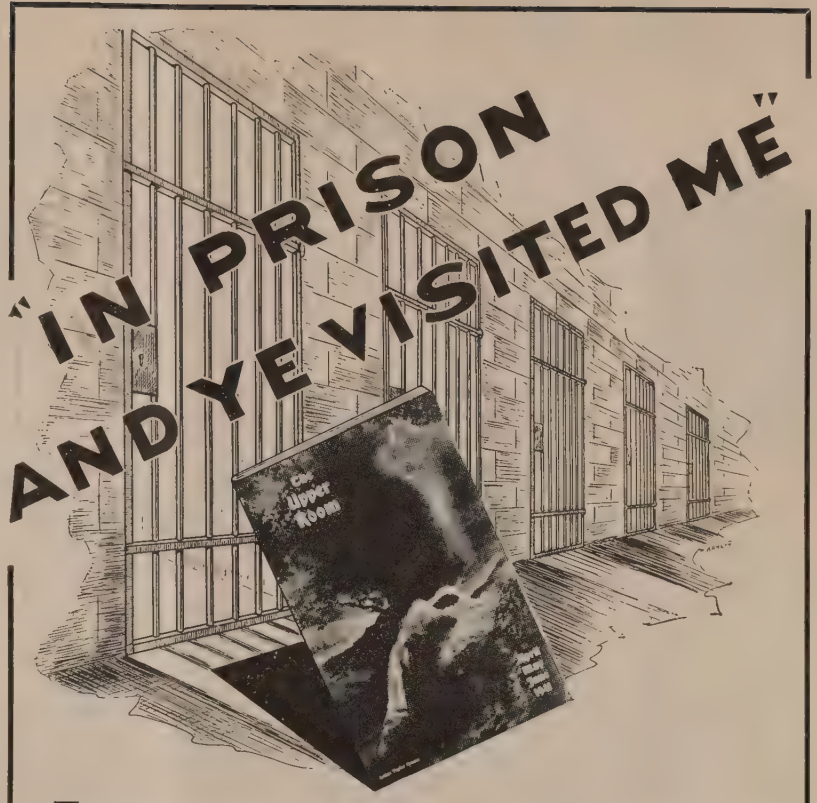
Then did the prophet prophesy unto His people, "Comfort ye, comfort ye God's people. It is not the Father's will that one of these little ones should perish. Did not the Master say, 'Inasmuch as ye have given unto one of these ye have given unto me?'" And the people did give food and clothing and they did pray the God of Hosts to place His tender arms of love about those so sorely tried.

Behold many lives were saved, the heart of the Heavenly Father was made glad, the angels in heaven rejoiced and little children whose skins are not white or black but yellow, will live and not die and they will love and not hate the prophet and his people and the Judge of all the earth will say, "Well done" and not "Depart from Me."

—A Happy Minor Prophet

Adjustment

It is often much more important to adjust ourselves to situations that arise than to try to change them. The fellow who gets ahead fastest, as you have no doubt observed, is not the one who is always complaining about conditions, or who always tries to change them, but the one who makes use of what does happen. There are great possibilities in whatever comes up; look for them and use them. *—Ernest C. Wilson.*



THREE letters received by The Upper Room from prisons, located in the East, West, and South, show the power of the Christian gospel, as carried by this devotional booklet, to reach men and women even behind prison bars.

IN SING SING PRISON—

"The Upper Room is well received and read. No one can ever estimate the fruit from the seed sown. If doing so much good here, how much more good can be done in the churches that would use them to the utmost of their ability? I think it behooves every pastor to literally **push** their distribution."

Luther J. Hannum, Jr., Protestant Chaplain, Sing Sing Prison, Ossining, N. Y.

IN SAN QUENTIN PRISON—

"I cannot begin to tell you how much this devotional booklet means to us. A large number of inmates use it to guide them in their daily Bible reading and study. Some of the inmates come to us and ask for the new booklet before the previous one has expired."

Alfred C. Schmitt, Director, Library and Religious Dept., California State Prison, San Quentin, Calif.

IN VIRGINIA INSTITUTIONS—

"We have found The Upper Room to be the most useful piece of devotional literature which we have been able to place in the hands of the people in our institutions. We are using it in three tubercular sanatoriums, in the Women's Industrial Farm (prison), the hospitals of the Penitentiary and the State Farm, and in four of our juvenile institutions (industrial schools). I have on my desk now twenty-eight letters from girls at one of our industrial schools expressing their appreciation for The Upper Room and what it has meant to them."

Henry Lee Robison, Jr., Director, Religious Work in State Institutions, Richmond, Va.

Have YOU made contact with this widely used source of inspiration and spiritual power? Do the people of your church read it and use it?

April, May, June issue of The Upper Room is now ready for distribution. Ten or more copies to one address, 5 cents per copy, postpaid, with privilege of returning at our expense any unsold copies. Yearly subscription, 30 cents, postpaid; foreign, 40 cents.

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For and About Women . . . by Mabelle Rae LeGrand

Suppose

SUPPOSE a group of fifty Baptist women studied China very diligently all this year and grew interested in the history, the geography, the customs, and especially the people of that faraway land. Suppose they became so enthusiastic in the needs of the people that they planned to send boxes of gifts to the women and children so very much in need of love and friendship. And suppose these very same women passed a Chinese laundry every time they went shopping in their city but they did not know, in fact, they never had thought about the little man who lived and worked behind those windows. Some of them had never seen him or did not know that there was such a person in the city. And yet he had owned the laundry and been a citizen of the community for several years. He spoke good English. He was a gentleman and drove an automobile as good-looking as many of their husbands.

Suppose they had known that he went back to his homeland in 1937 and was married to a lovely Chinese girl but according to custom he had returned to his work in America and had left her in Canton in a nice new home. Later a little boy was born that he has never seen. Then one day a cruel bomb came screaming down and wrecked this new home, and for three nights and two days this mother and baby wandered about trying to find a place to live. When she was found holding her baby tight to her breast, there was a strange look in her eyes and since that time she has been mentally confused and troubled. This means that she can never come to the home of her husband in America and he must continue to live on with never a word from the woman he loved and the baby he adores. Suppose these Baptist women who think they are interested in China knew this story (and why do they not know this one lonely Chinese man in their city?), would they care?

This is a true story in America today.

* * *

The theme for Northern Baptist women this next year will be "Love," and the device to make more vivid some of the things to which love leads is a "key." We are to apply the "Key of Love" to the problems and crises of the day.

State News

Mrs. W. H. Geurin, publicity chairman for the Michigan women, sends the following report of recent activities in her state.

"The Midyear Meetings in Michigan were especially fine this year.

"The theme 'Love' was carried throughout the whole program. Members of the team were Dr. R. T. Andem, Dr. W. A. Petzoldt, Miss Mary Beth Fulton, Dr. E. G. Roth, Rev. W. F. Huxford, and Miss Francis Priest.

"The Woman's Department tried out a new plan this year. Mrs. Oscar P. Lienau, president, finding it impossible to attend all the meetings, divided the duties and the honors with her associates, First Vice-President Mrs. Fred Scott, Foreign Missions Vice-President Mrs. Ralph Palmer, Home Missions Vice-President Mrs. Chester Bird. Each of these faithful women attended meetings in different parts of the state and presided over the conferences held with the women each afternoon.

"Very inspiring were the addresses on such topics as Loving God's Children, Loving God's Representatives, Loving Our Near Neighbors, Loving Our Far Neighbors. Miss Fulton, representing the the M & M Benefit Board, spoke most eloquently for the missionaries and ministers.

"Most challenging were the addresses on the theme, 'Love':

L iberating Love by Rev. W. F. Huxford
O bedient Love by Miss Mary Beth Fulton
V ictorious Love by Dr. W. A. Petzoldt
E nduring Love by Dr. R. T. Andem.

"The meetings will long be remembered, and the knowledge and inspiration received will benefit the whole state."

* * *

Miss Dorothy Shimp, Christian Friendliness missionary, was requested by the state president, Mrs. G. A. Leopold, to send the following news items from Pennsylvania.

"An International Friendship Party, held on January 7, in First Baptist Church of Philadelphia, Dr. Ivan Murray Rose, pastor, was enjoyed by many. Baptist Christian Friendliness Volunteers invited women of foreign background to be their guests. Many of the women brought beautiful pieces of needlework and other articles that helped to portray the cultural background of their country. Games, in which all participated, helped everyone to become acquainted and to enjoy a splendid fellowship. All enjoyed the fine program of music. Tea was served. Ten or more nationalities were represented.

* * *

"Letters of invitation were sent to refugees living in the Philadelphia area to attend a tea on December 29, 1940, by the pastor of the Second Germantown Church, Dr. D. Carney Hargroves. The tea was sponsored by the church. The room was beautiful with the decorations of pines and poinsettias. Guests were entertained with music, after which tea was served by the women of the church. Most of the guests were from Vienna, Austria, although many of them had never met. One couple came from Heidelberg, Germany, and others from Munich. Everyone expressed joy in having been together. Some who were unable to attend sent regrets and expressed sincere appreciation for the interest of a Christian group in contacting them, and they hoped they might be included another time. All who attended the tea felt it was good to have been there, as Catholic, Jew, and Protestant met together."

* * *

Mrs. W. H. Buchanan, president of Wyoming women, has some wide-wake chairmen and they have chosen to emphasize most important items in their program.

"At the 1939-40 annual meeting of the W.B.M.S. of Wyoming, the state chairman, association chairmen and local presidents who were present received a mimeographed booklet (mailed to others). This contained the program 'A Listener's Digest,' reports for 1939-40, and suggestions for 1940-41; a questionnaire of 44 pertinent questions and the answers to the same. We tried to make this booklet contain all the helps and information.

"Excerpts from the Devotional Department, Mrs. L. K. Barbee, Devotional leader:

"'(1) Why a Devotional Department? Why not each one pray alone as she feels led of the Spirit? Jesus said: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." It is concerted prayer that really gets things done.

"'(2) Is all this letter writing worth while? Does it really get results? Granted that the Devotional Department is a good thing, and that we should have it, then each effort to make it more far reaching and better is worth while. "Whatsoever thy hand findeth to do, do it with thy might."

"'(3) Do our missionaries and Chris-

ian workers depend upon our prayers as much as upon our money? Just hear them talk: Read their reports: Hear their pleas for prayer and you will know they want prayers more than money in advancing mission causes. [But prayer must mean interest and money.—Ed.]

" 'The word comes to me with greater force than ever in these days when it seems hearts are so cold and interest wanes in the things of God. "Let us not be weary in well doing, for we know that we shall reap if we faint not." May we try to make this Department a "clearing house" for prayer victories and prayer experiences: A real sharing of our devotional life. Urge more prayer for true evangelistic fervor: A revival of spiritual sensitiveness to sin. We stressed each fifth Thursday as a day given to prayer.' "

* * *

Missionary methods are well illustrated by these suggestions sent in by the state president of New Jersey, Mrs. C. Everard Deems.

"One group of women have 'News Flashes' each month, of up-to-date news from some foreign or home field, taken from *Missions* or other Baptist papers.

"Two church school classes stimulate an interest in missions by creating interest in the missionaries assigned to New Jersey. One class has the names of these folk on a blackboard each Sunday, and one foreign and one home are prayed for definitely—by name. Names are assigned to the members of this class, and each one sends birthday and Christmas cards to her 'assignee.' Another class has one of its members impersonate a New Jersey missionary each Sunday, and is then asked to write to this missionary and tell her of this plan and assure her of their prayers and interest.

"I suggested in a letter I recently wrote to all New Jersey women in our New Jersey Baptist *Bulletin* that each woman reading that letter, be definitely responsible for interesting one woman in the whole missionary enterprise who has never shown any interest before."

House Parties Ahead

Pennsylvania has scheduled June 23-26. Bucknell; and Grove City. July 7-10.

Michigan will also have two parties at Kalamazoo College, July 10-13, and July 14-17. The world-wide guild house party will be July 17-20. Aim—bigger and better house parties.

* * *

At the Indiana party. 1940, the high points were the hearing of three missionaries with their inspiring messages: A "Chummy" Tea at which the women of the local church of Franklin were the hostesses: A banquet with missionary speakers followed by a most impressive candlelight consecration service. The Woodruff Place Church presented a play, "The Pentecost of Youth."

* * *

At Michigan last year the outstanding part of the program was the "Love Gift" service held in the beautiful arboretum at Hillsdale where over $160 in love gifts were presented.

* * *

Six hundred enthusiastic women attended the "best yet" party in Massachusetts held at Andover Newton Seminary last September 5-7. The program was built around the greatest need or the weakest point in our organizations. It was a regular training school of the highest order. Departmental conferences were featured as well as the birthday and anniversary projects. A banquet and final communion service were most helpful. "One thing is worthy of observation, over three-fourths of the people attending were younger matrons," remarks the state president, Mr. G. M. Sabean.

* * *

Illinois took for a theme "let there be light." The program featured street lights, footlights, light from the east, the dawning light, search lights, fog light, denominational headlights; "red light" meant lunch, "stop light" meant just that, and "green light" was the signal at the end for all to go forward. The last item on the program was "the lights of home."

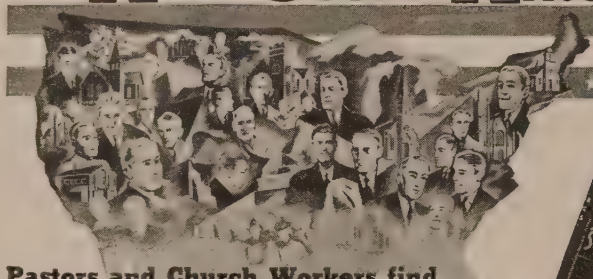
* * *

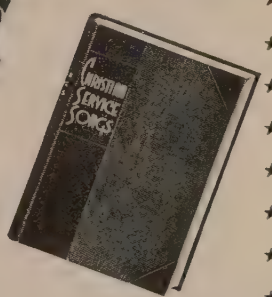
This year the women of Wyoming who are widely scattered and few in number but who are enthusiastic about kingdom tasks, plan to hold a house party and combine it with the annual meeting.

* * *

Washington State has an officers' house party. Last year it was held in a cabin in the heart of the forest in the foothills of the Cascade Mountains. Eighteen was a good representation of state and association officers. Some came long distances and so they pooled their expenses. It was really a conference in method because the small number could all have a part in the discussions and devotional periods. All went home "awakened, encouraged, and better equipped for the coming year."

Strengthening Our Spiritual Defenses
All Over America





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Sources of Sorrow

JEFF D. RAY, Seminary Hill, Texas

In a whimsical, sentimental, and somewhat pessimistic note Father Ryan says:

"Life is a burden, bear it:
Life is a thorn crown, wear it."

Along with all of its hope and cheer the idea that man that is born of woman is of few days and full of trouble is emphasized in every part of the Bible. And that tragic truth has been visualized in every human experience from Adam until now.

May we consider five things which singly or combined constitute the source of all human sorrow?

In the first place, there is nature's inevitable law of cause and effect. When a foolish man tries to buck the laws of nature that juggernaut drives relentlessly over him. Who can estimate how much of human sorrow comes from reckless disregard of nature's inevitable laws by which God governs his universe? In that realm it has always been true that whatever a man sows he shall reap.

A second source of human suffering is the call of the upward path—an innate urge to rid one's self or society of undesirable conditions and down-dragging influences. What voluntary suffering, what self-denials, what martyrdoms men have endured that they might be personally better or that they might help to bring about a better social order! The familiar saying "the blood of the martyrs is the seed of the church" is an epigrammatic statement of the principle that the path to a better and higher life individually or collectively has led through heartache. No individual and no social order has ever made worth-while progress without wearing a thorn crown and bearing a cross up some steep Golgotha.

But, third, the freedom of the human will, the right to choose for ourselves is a constant source of human sorrow. What sleepless nights and anxious days men often spend trying to make a choice in some, to them, momentous issue! What lifelong shame and pain and loss they suffer when they finally make the wrong decision! On such occasions have you ever almost wished that you were a child of fate, not permitted to decide for yourself but driven like an automaton by some irresistible higher power? The freedom of the will is God's supreme gift to man's intelligence. But at the same time it is a most prolific source of potential sorrow. It is a rose but it has a multitude of thorns.

But a fourth place where sorrow luxuriantly fruits is in interlocking human relationships. The idea is brought out in Paul's illustration of the body and its various parts concerning which he declares that if one member suffer all the other members suffer with it. One would have far less trouble if he could "come clean" by paying the penalty merely for his own misdeeds. But in the family, in the church, and in society he is linked up with others and must suffer disgrace, defeat, and often even physical pain for their sins. But in this realm there is suffering not only because of another's sin but because of sympathy with another's sorrow —what Madame De Stael meant when she said, "Sympathy is your pain in my heart."

A fifth source of human suffering is forgetting God. If any man will make a fair analysis of the sorrows he has known he will find that most of them are due to the fact that along the trail of the years he has been forgetting God. How often in the grief that disgrace brings have we heard men say "If I had only remembered God, to do what he says, I would not have had this great sorrow!"

DEATHS

Let us thank God for the blessings of the saints who have lived among us but have now departed this life. Among them we record the passing of Lord Baden-Powell, 83, Nyeri, Africa, founder of the Boy Scouts. . . . Deacon John L. Dame of the First Church, Newport, New Hampshire, who also served for more than twenty years as trustee. . . . Rev. Victor N. Witter, for ten years director of Christian education for Washington State, formerly director in Iowa for eight years. . . . Rev. George Merriam, 84, Skowhegan, Maine, for thirty-six years pastor of the Bethany Church, Skowhegan. . . .

Also Mrs. Lydia Benton Edmands, 82, Pasadena, California, who gave 47 years of service to the Woman's American Baptist Foreign Mission Society. . . . Rev. A. N. Hall, pastor of the First Church, Muskogee, Oklahoma, more than twenty-five years. . . . Major-General Nobusuke Hibiki (retired) 85, Tokyo, Japan, a Christian leader for many years . . . . Rev. Dwight W. Wylie, pastor emeritus of the Central Presbyterian Church, Manhattan. . . . Rev. Howard C. Hasbrouck, for thirty-six years pastor of the New Lots Reformed Church, Brooklyn. . . . Rev. Howard Duffield, 86, pastor emeritus of the First Presbyterian Church, New York City since 1918. . . . Mrs. Minnie M. Chapman, Chicago, organizer of the Woman's Church Federation Protectorate of Chicago who directed its work for twenty years. . . .

Also Dr. Calvin C. French, pastor of the Madison Avenue Presbyterian Church, Albany, New York, for twenty years. . . . Dr. Edward Holyoke, 82, pastor emeritus of the Calvary Church, Providence, Rhode Island, who had served this church for forty-four years as active pastor. . . . Mrs. Ezra Squier Tipple, widow of Dr. Tipple, who was professor, president, and president emeritus of Drew Theological Seminary for more than thirty years, who leaves an estate of $250,000 to the Seminary. . . .

Also Dr. Charles G. Trumbull, Philadelphia, who served as editor of the *Sunday School Times* for thirty-seven years. . . . Elton S. Corson, M.D., 74, Bridgeton, New Jersey, missionary to Burma from 1896-1903, senior deacon of the First Church, Bridgeton, for many years. . . . Dr. Jesse W. Stenger, 59, Pasadena, California, missionary in South India at the Lone Star Station, at Hanumakonda, Nizam's Dominions in the Victoria Memorial Hospital, and at Ongole in the Clough Memorial Hospital. . . . Rev. George M. Caldwell, 85, Baptist Residence, Winnebago, Minnesota, retired after many years of service. . . . Rev.

Robert M. Allbaugh, Chillicothe, Ohio, killed in an automobile accident. . . . Dr. Henri Bergson, 81, Paris, France, author of "The Two Sources of Morality and Religion," and "Creative Evolution." . . . Bishop Edward Shober Crossland, one of the four bishops of the Moravian Church in the United States and pastor of the New Drop, Long Island, Moravian Church. . . . Rev. Edwin M. Ellis, Rockville Center, New York, who traveled more than 50,000 miles on a bicycle establishing Presbyterian Sunday Schools in Montana during forty years of service. . . . Rev. Theodore B. Lathrop, pastor First Congregational Church, Manhattan, Kansas, who died of smoke asphyxiation following a boiler explosion at the church when he attempted to save his library.

May the memory of their good deeds linger long in the minds of those who knew and loved them as a blessed benediction and inspiration.

LONG TERMS OF SERVICE

Men who serve from ten years to longer periods of time are worthy of special recognition. Among those mentioned in the religious press of the past month are Rev. A. Stokes Watson, D.D., who served the Market Street Church, Zanesville, Ohio, for 18 years and is now pastor of the New Lexington Baptist Church. . . . Rev. A. C. Blinzinger, twenty-two years as a chapel-car missionary in Wyoming. . . . Dr. Howard Wayne Smith, who is celebrating his twenty-fifth anniversary with the First Church, Ardmore, Pennsylvania. . . . Dr. J. M. Dawson, with the First Church, Waco, Texas, for twenty-six years, which church leads all Texas churches in per capita giving to the denomination. . . . Rev. H. Lyons Baynes, who has begun his twenty-fifth year with the Bethel Church, Salt Lake City. . . .

Also Dr. Charles L. Seasholes, celebrating his tenth anniversary with the First Church, Dayton, Ohio, chairman of the Program Committee of the 1941 Northern Baptist Convention. . . . Rev. Francis M. Tolbert, fifteen years with the First Church, Vienna, West Virginia. . . . Dr. Cromwell P. Kirby, resigned after fifteen years with the First Church, Cadillac, Michigan, who taught the seventh and eighth grades in the weekday religious school for fifteen years. . . . Rev. G. C. Lauden, resigned from the First Church, East Providence, Rhode Island, after thirteen years' service to accept the call from First Church, Coldwater, Michigan. . . . Dr. J. Palmer Muntz, seventeen years with the Cazenovia Park Church, Buffalo, New York.

And Dr. Maurice Grisby, celebrating his fifteenth anniversary with the St. Andrew's Presbyterian Church, Detroit. . . . Rev. Arthur S. Lewis, resigned after eleven years with the Lakewood Baptist Church, Cleveland, Ohio. . . . Dr. M. O. Clemmons, pastor in Clay Center, Kansas, for eleven years, who now goes to the First Church, Paola, Kansas.

From President Millington

To the Baptists of the Northern Convention:

I have just received a letter from Rev. M. E. Aubrey, general secretary of the Baptist Union of Great Britain and Ireland, which contains some facts which ought to arouse our instant and effective sympathy and aid.

In London alone, as of January 6 last, 114 Baptist churches have been damaged or destroyed, and in the country as a whole, 181. Not only is that true, but in the coastal regions, where preparations are being made for defense against invasion, the work of the churches has been so severely dislocated and the population so largely evacuated, that normal prosecution of religious work is impossible, and Mr. Aubrey says that for years to come, those churches will have to be financed from the headquarters of the Baptist Union.

He indulges in no extravagant praise of his own people, but simply says: "The courage and steadfastness of the people is wonderful, and beyond all praise, but it's a wearing time for them and I am anxious that we should do our best."

I think that our Baptist people all over the Northern Convention should exert ourselves to the utmost for the assistance of these people, for the Baptists of England were our spiritual ancestors to whom we are indebted beyond all calculation. I do not know how soon this appeal can be brought to you under our ordinary methods of publication, but as soon as it comes I trust that it will evoke an effective response from every member of our great American Baptist Family, and that contributions in rich profusion will be sent to our World Relief Committee which has this matter of aid to our British brethren as part of its program. Such contributions may, I am sure, be earmarked for this particular purpose in this particular time of need.

I am confident of your fraternal and generous response.

Most earnestly yours,

E. J. MILLINGTON

President of the Convention

President Millington points out that aid to British Baptists is part of the regular program of the Baptist Committee on World Relief, which is endeavoring to help the victims of war in Europe and Asia. Send contributions to that Committee at 152 Madison Avenue, New York City.

THE FELLOWSHIP OF PRAYER IN BRAILLE

The John Milton Society for the Blind announces that "The Fellowship of Prayer" for the Lenten Season of 1941, will be available *in Braille* for *free* distribution among the blind, from about February 1.

This booklet of daily meditation and prayer from Ash Wednesday through Easter, February 26 to April 13, now in its twenty-third year, is again by Rev. Dr. Gaius Glenn Atkins, whose work in recent issues has been widely prized.

Copies of the printed booklet, sold at 2 cents each, are usually given to individuals by their churches or other organizations. It is the more appropriate that the more expensive Braille edition of 64 pages—11" x 13½"—be given the blind. This is being done by the John Milton Society, aided by the Commission on Evangelism and Devotional Life of the Congregational Christian Churches, and the Federal Council of Churches of Christ in America.

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The Hare and the Tortoise

By EVAN J. SHEARMAN, Springfield, Mass.

ONCE upon a time a tortoise named "Prayerful, Aggressive Good Will" challenged a hare name "Blitzkrieg" to a race. The hare with sarcastic and disdainful smile accepted the challenge. A hare that could hop as fast as he could race with a turtle with those funny short legs? Of course he could beat him. The other wood-folk laughed, too, and thought, What a crazy challenge; the tortoise is a fool! The day for the race came and the track was lined with amused spectators. The contestants put their toes to the line and at the signal were off. The hare bounded along so fast that he knew he could win so he lay down to catch forty winks and dreamed he was becoming rich and indulging himself in pagan pleasures. The tortoise only plodded, plodded, plodded. As he drew near the finish tape the audience, fearing lest the hare should lose the race, shouted loudly to awaken him. Seeing his situation, he leaped forward to finish first, but the tortoise crept over the line before the hare could reach it and won the race.

The race between Blitzkrieg or the so-called practical and expedient Prayerful, Aggressive Good Will is going on.

By the methods of the blitzkrieg things get done efficiently and with the clean sweep of a dictatorship. In fact, those employing the methods of the expedient must establish at least a temporary dictatorship to accomplish their ends, and it is not a simple matter when once under to break the totalitarian spell.

Achievements by this method are but immediate and temporary. The method does nothing to alter the attitudes of self first, and tyranny over others. There is no guarantee now that a better peace than that of Versailles would be made if the allies should conquer and if the United States should enter the war with soldiers.

The lightning capture characterizing modern warfare is not fighters against fighters so much as lawless brigands of the air raping and pillaging the innocent of their possessions and sanity and lives.

By the methods of Prayerful, Aggressive Good Will the race will be really won. They are the ways of slow evolution, of the sowing of seed and cultivation, of education. Do you say that both the methods of rapid invasion in warfare and also prayerful, aggressive good will should be used? The trouble is that you are only applying radium to stop the spread of the growth in order to prolong life, and the treatments cause as much pain as the disease. The cause has not been discovered and is not being treated. We know the causes of war and we know many of God's laws, especially as Jesus has indicated them, but man has not been man enough yet to put them into effect.

Work of Catholics

That is a striking story told by Stanley High as condensed in the *Reader's Digest,* the story of the quiet steady work being done in the South by the Roman Catholic Church through its priests, a South in which it is said that if a man is not either a Methodist or a Baptist someone has tampered with his religion. The priests in their meetings have the people sing their familiar gospel songs and hymns, show interesting movies, tell stories and preach in a friendly sort of way. When asked why they do not have the show of hands or the coming to the mourners' bench so customary in southern revival services, the church leaders say the people are not ready yet to make their decision for Catholicism. There must be much teaching and many conversations and the church is willing to wait. Converts who are given time to understand will be a lasting bulwark to the church and though they be few and come slowly, in the end the church will be built up.

Mahatma Gandhi was given space in one of the numbers of *Liberty,* and there he told again of his utter belief in a policy of non-resistance, a policy which has won several battles because he had his thousands with him, a policy which he believes is constructive in spite of casualties along the way.

Jesus' way is the way of prayerful, aggressive good will. Some of us through our ancestors, physical and spiritual, have brushed aside the idea of the infallible church, the infallible Bible as the errorless dictated writing of God, and have clung to the idea of an infallible Christ. Must we qualify our ideas of him, too? Surely he may have been fallible in that he had to accommodate himself to earthly living in the world of two thousand years ago, but his principles, I believe are in line with the will of God, and today these principles may have to be redefined in the direction of the God-like. Man, the Christian, is not trying to be God, but he is trying to be God-like.

Our Lord did not say, "Ye have heard that it hath been said, Thou shalt not be cruel to slaves, but I say unto you, Thou shalt not have slaves; Thou shalt not touch hard liquor; but I say Thou shalt not drink liquor at all; Thou shalt not abuse your women-folk, but I say Thou shalt not keep them in an inferior place in society; and Thou shalt not have unhealthful working conditions, but I say Thou shalt not work your man longer than eight hours a day nor more than forty hours a week." But *we* have said it because our conviction is that he would say it today.

What Are We Doing?

When Jesus assumed the cross it was as though he said, "Be of good cheer, brother, for I feel the bottom and it is sound." "They spat on Him," says Dr. Henry Crane, "and His reward was that He did not spit back." He affirmed, "I lay down My life; you do not take it. I will show you that this way of the cross is the right way to win and God will vindicate it to you." We celebrate Easter because we believe God did it.

The totalitarian states have shown the world how to wage totalitarian war. How the "civilized" peoples need Christian missions today! And where are the missionaries and what are they doing, you and I and all those to whom Jesus said, "Go ye into all the world and make disciples of all the nations, and lo, I am with you alway even unto the end of the world."

Would you have the face to sing,

"From Greenland's icy mountains,
From India's coral strand;
Where Afric's sunny fountains
Roll down their golden sand:
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain."

—without joining in the call for deliverance of our own land and the lands we have taken for granted to be civilized and Christian? We sing of the heathen as we finish the second stanza, saying,

"The heathen in his blindness
Bows down to wood and stone."

Blindness! Who is blind? Not one life, not one cent less for the work across the seas, but woe unto us if we do not awaken to our responsibility here.

The spiritual leader of the Friends, Dr. Rufus Jones, has written, "There are endless debates on the moral value of compulsion and the efficacy of nonresistance, but the Quaker goes quietly on his adventurous way of making a positive experiment of that supreme force in the universe, the force of a loving, understanding, cooperating Spirit." Are we letting affairs drift without our so much as breathing a prayer or lifting a finger? Are we falling into the errors of expediency? Or are we with faith in the Leader above all Leaders aggressively praying and affirming by word and deed the way of the Eternal God to true victory and lasting peace?

Review of the Month in the World of Religion

(Continued from page 17)

The National Christian Mission, now inging to a triumphant close a six-onths coast-to-coast tour, announced at, to date, their most extensive cam-ign had been one held recently in uisville which scheduled 320 engage-ents for its thirty-two speakers during week-long visit. In Alabama, Protes-nt leaders were preparing a "spiritual awakening" movement throughout the ate with the support of Roman Catholics nd Jews. In Nashville, Tennessee, an vangelistic campaign opened February 3 will continue until March 9. In linneapolis, on March 23, Protestants nd Catholics will mass in the municipal uditorium in a demonstration of "Chris-an man power."

Interfaith Cooperation

Churches, along with other civic and ommunity groups in more than 2,000 ommunities, were planning extensive ob-ervances of Brotherhood Week, February 2-28, under the auspices of the National Conference of Christians and Jews. The bservance this year honors Chief Justice Charles Evans Hughes, one of the ounders of the Conference.

Governor Robert A. Hurley of Con-ecticut suggested in a speech that state good-will commissions be established hroughout the United States. He an-nounced that a special commission to foster good will and understanding among people of different faiths would be estab-lished in Connecticut. New Jersey has had such a commission since 1938.

Temperance

A new national organization to further the cause of temperance, "The Dry League of America," is being launched with national headquarters in Boston. Headed by George L. Thompson, Massa-chusetts temperance leader and formerly Prohibition Party candidate for several state offices, the movement is organizing branches throughout New England and expects to expand on a national basis.

A statement by the sponsors said: "Our object is to encourage and sustain those persons who believe in sobriety, who abstain from the use of alcoholic bever-ages, who oppose the commercialization of intoxicants, and who work for such legislation as shall protect the American home."

Christian Unity

Lutherans, meeting in Columbus, Ohio, to discuss war problems, made news in Protestant Unity. Leaders of seven branches of the church in the United States (included was the Lutheran Synod of Missouri, which had heretofore shunned cooperative relations with other church groups) and officers of the National Lutheran Council, represented virtually all branches of the church in joint con-ference, for the first time. Before ad-journment another meeting was planned to formulate a basis for ultimate unity.

Vic's Verses . . .

ASSIGNMENT TO STRAIGHT STREET

"Arise and go," the message said,
"To where blind Saul with humbled head
Is waiting for the light today—
You must show him the Christian way."
But Ananias cried, "O Lord,
You know the evil we have heard;
This man has come with power and hate—
Don't send me to the Street Called Straight."

How often in the modern church
We re-enact this ancient search:
The Master's messengers go out
In company with fear and doubt;
How hesitant we are to show
Forgiving love to every foe;
We start with dull and lagging gait
To serve Christ on the Street Called Straight.

"My brother Saul"—what words more wise
To strip the shackles from men's eyes
And set them free from bitter bias,
Whether of Saul or Ananias?
Trust God to bring about the good
You purpose with your brotherhood;
Go now, for lonely hearts await
Your visit to the Street Called Straight.

H. Victor Kane
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Victorious Living

A life of victory over the perplexities, annoyances, doubts and temptations, is possible to every Christian. Victorious living is not only possible, but it is the will of your Father. He would make us more than conquerors. Many live on such a low plane of spiritual vitality that every wind of adversity bowls them over. They know so little of victory—even over petty things—that life gets all tangled and warped. They give no attention to the rebuilding of their spiritual energies. Their faith becomes flabby and ineffective. No wonder there are so many unhappy Christians.

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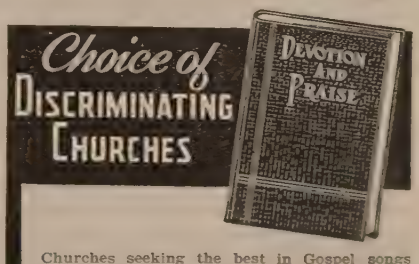

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Great Tribulation

By JOSEPH TAYLOR BRITAN, D.D.

IN the Olivet discourse of our Lord recorded in Matthew 24 is a list of calamities, sorrows, and tribulations which are to come upon the nations as the end of this dispensation draws near. Concerning these tribulations our Lord says, in effect, that there is a necessity, an inevitability, and a certainty which He, the All Powerful One, may not annul. "These things must come to pass." The necessity for these terrors lies deep in the freedom of the human will, in the responsibility of men for their evil deeds, in the ever-active law of cause and effect, and in the necessity of judgment by God if He is to uphold His sovereignty and maintain His rights in a world of sin.

Referring to the condition of the nations and especially of His disciples just prior to His coming again to earth our Lord declares: "For there shall be great tribulation, such as was not since the beginning of the world to this time, no nor ever shall be. And except those days should be shortened there should no flesh be saved; but for the elect's sake those days shall be shortened."

No man knows what the immediate future contains. The world may be approaching the fulfillment of these prophecies, or the present chaos and woe may be but "the beginning of sorrows" which are to continue for some time. But of this we can be sure, as the Archbishop of Canterbury says, "That never before this present war has such a spectacle of evil force been let loose upon the world." And this is true because never before have the forces of Satan been equipped with all the resources and inventions of science.

In his book, "The Great Hatred," Mr. Maurice Samuel explains anti-Semitism. He declares that anti-Semitism is not primarily hatred of the Jews. "It is the expression of the concealed hatred of Christ and Christianity rising to a new and catastrophic level in the modern world." "It is a movement," says the October 1940 issue of *Opinion*, a Journal of Jewish Life and Letters, "not to destroy Jews because they are Jews, but to put an end to the Christian episode in human history." Without conscience and defying the Christian conscience of the world the despots have abandoned all Christian principles and all practice of mercy, truth, and justice and have denied every basic human right to the people whom they have conquered in war.

The Reason

Here we discover the reason why the Nazis, the Fascists, and the Communists direct their special hatred against England and are doing their best to undermine the government and institutions of the United States. England and the United States of America, whatever their faults and political mistakes, have been founded on Christian faith and morals. The Christian ideals of justice and righteousness, of charity, of equality and human freedom are basic in the constitution and governmental life of these two nations. Therefore, the central attack upon England today and the proposed subjugation of America tomorrow.

Our daily papers and radio tell us of the continued diabolic barbarism of the despots. Cities are bombed, women and children are indiscriminately slaughtered, subject peoples banished from their homes at a moment's notice, property confiscated, refugees hurried into concentration camps to freeze or to starve, human personality degraded to the level of the brute creation, the thoughts and actions of conquered people controlled, freedom and initiative taken ruthlessly away, families separated and war-torn earth all but ruined as a fit habitation for man.

The story of bombed England alone, with thousands sleeping in dugouts and subways in promiscuous confusion and foul air, other thousands torn to pieces by falling bombs, the lack of rest and proper food—it is enough to make angels weep. We are told that the Nazis are dismantling factories in France, Belgium, and Holland to be sent to Germany, that the subjugated nations may have no means of manufacturing weapons of rebellion and that all shall be compelled to farm that Germany may be furnished food while carrying on her war of conquest. But who can paint the unpaintable picture of human misery and woe as it is being lived in pain and hopelessness in much of Europe today? What we need to recognize is the fact that Christ foresaw and foretold all these things, and said to His disciples "see that ye be not troubled." What can this admonition mean but that the wars of today are but the expression of the fundamental hatred of despots for Christ and that the victory of Christ and Christianity are sure? The world is yet to "see the Son of Man coming in the clouds of heaven with power and great glory."

What Can We Do?

What then can we, the Christians of America, do in the present crisis, in this gigantic and unprecedented battle between the forces of Christ and anti-Christ? We can at least give all possible assistance to Britain in her brave resistance to diabolic forces. We can hasten the rearming of America for the battle that lies just ahead and we can do everything within our power to feed and clothe the Jew and the more than a million Jewish Christians who are either penniless refugees or despairing prisoners. The way is still open for The Friends of Israel Refugee Relief Committee, Inc., 710 Witherspoon Building, Philadelphia, Pennsylvania, to send money to England, to Scotland, and to Palestine for relief of suffering refugees.

In England there are thousands of Jewish Christian refugees from subjugated Europe whom the missionary societies are compelled to house and feed and clothe. These societies were responsible in large measure for the coming of the refugees to England and the British government requires that these societies maintain these dependents at no expense to the government. The income of all churches and church societies has been drastically reduced and as a consequence the churches of England and of Scotland are faced with an impossible task. The Friends of Israel Refugee Relief Committee, Inc., therefore appeals for help for these Christian victims of diabolic hatred. There are also many Jewish Christians in Palestine who are in need. Letters of appeal come to your committee for immediate help. The British government does not permit the sending of money to Palestine even though it is under British control. It only takes a little money to save a life. Our deeds of kindness and mercy are the open doors through which many are finding Christ as Saviour. Send your gifts to our treasurer, Allan Sutherland, 710 Witherspoon Building, Philadelphia, Pennsylvania. "In as much as ye did it unto one of the least of these my brethren, ye did it unto Me."

* * *

The Most Dangerous "Fifth Column"

The lack of conviction concerning God, truth, and the essentials of the kind of human social life we like to call democracy is the most dangerous antagonist any nation has to face today. That is the cause for the strange collapse of nations which seemed at the first to be resolute in their intention to combat the overthrow of their institutions.

The acids of practical unbelief have deadened the sensibilities and weakened the consciences of many people. There is altogether too little practice of the health giving habits of worship, the self-discipline which comes from an inward conviction, and on the other hand there is the easygoing tolerance and acceptance of many debilitating practices which have wide currency today.

We pray we may see not only the testimonials of words, but the braver testimony of Christian duty done. The people who planned democratic institutions in the world were folk of prayer, worship, frugality and hard work and they paid their bills.—*The Presbyterian.*

"Here and There in Rural America"

By MACK RICH

The Ohio Pastor's Convention and the Ohio Conference of Church Women, which draw large crowds to the annual conventions in Columbus, convened on January 27. Icy roads kept some at home but did not restrict interest. There is no sagging in Ohio's long-time interest in rural work. The Women's Conference devoted two hours to a study of migrants, with seven speakers presenting the situation from a national, regional, and state point of view.

Andrew Sorensen, state director of the Farm Security Administration, ably outlined courses for the existence of a disadvantaged rural people. First among these is health. An examination of 452 individuals in a rich Ohio county showed 175 suffering from mouth infection, 77 from heart trouble, 87 from tonsil infection, 57 from defective vision, and 10 from arthritis. Ninety-three were in need of dietary regulation. This health problem is more serious in the poorer counties.

Debts, sometimes contracted under high-pressure salesmanship, inadequate diet, educational limitations, and unsatisfactory relationships with the church, school, and other community institutions are other factors which create a disadvantaged people.

Beet growing in northwestern Ohio, the removal of 22,000 acres and 300 farm families from agriculture to make way for a shell loading plant, and poor land in the southeast are typical of the conditions which cause shifting population in rural Ohio.

The general conference also gave consideration to the rural church. At an all-afternoon seminar on rural religious education it was pointed out that at least three denominations are giving serious attention to the preparation of lesson materials adapted to the conditions of rural life. A dinner for town and country workers was well attended.

McDermott in Ohio

The Rev. F. W. McDermott, recently appointed director of town and country church work for the Ohio Baptists, reports that 58 per cent of Ohio Baptist churches are found in towns of 2,500 or less. More than one-half of these are located in the open country. Apparently the day of the open country church is not past, as some seem to believe.

Iowa A Garden

Northern Iowa is a veritable Garden of Eden. (The Garden had a more salubrious climate.) God endowed this region with fertile land which produces abundantly for those who till it faithfully. The typical farmstead comprises of a comfortable home, a large red barn or barns, corn cribs and sheds set in the midst of a few trees. One pastor surveyed his field and found an average of four families and sixteen people living on each square mile.

Meeting at Burnside

Not every church can, on a twenty-four-hour notice, bring together thirty people for a special meeting. But, the Burnside, Iowa, church can do it. We had such a meeting last night. Most of those present were young people. For an hour we discussed the Lord's Acre Plan, and before leaving enjoyed, in leisurely fashion, a cup of cocoa, sandwiches, and cake. This is not a large Baptist church, but it is *strong* and active.

Swedish Supper

It was a rare privilege to arrive in Burnside in time to enjoy a Swedish meal at the Burnside Lutheran Church. The menu included Korf—a potato and meat bologna, lute fisk—a fish dish, rye bread, Swedish beans and Osta kaka, and spritz cookies for dessert. One of the charming aspects of rural life is the occasional remembrance of certain Old Country traditions by those whose forebears came across the ocean.

Rural Church Conference

Today, nineteen of us met in Fort Dodge for a conference on the rural church. The Rev. James E. Bell of Burnside was chairman. Various plans for vitalizing the rural church were discussed including the observance of Rural Life Sunday, Harvest Home, the larger parish, Lord's Acre Plan, and other means of extending the outreach of the rural church. At the end of the conference one participant said, "I hold three seminary degrees and I've learned more about the rural church today than I did in all the years at seminary."

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Baptist News in the Nation's Capital

COMING EVENTS

MARCH 3

The Sunday School Superintendents Association will hold its regular meeting in the Metropolitan Baptist Church, 8 P.M., at which time a special enlargement program will be considered.

MARCH 7

The Woman's Baptist Missionary Association holds a Day of Prayer, the meeting beginning in the Calvary Baptist Church, 10 A.M. Mrs. M. P. German is chairman of the program.

MARCH 18

The Columbia Federation of B.Y.P.U. holds its monthly meeting in the Grace Baptist Church at 8 P.M. The Bethany B.Y.P.U. will be the hosts, the speaker to be announced.

MARCH 25

The annual meeting of the Woman's Baptist Missionary Association will be held on this date, when the officers for the ensuing year will be elected. Mrs. Euraker Whiteker, chairman of the Personal Service Commission of the Woman's Missionary Union of the South, will be the principal speaker.

The Brookland Baptist Church, Rev. M. Chandler Stith, pastor, is observing this month its sixtieth anniversary.

The representatives of the Church Pension Boards met January 24 at the Mayflower Hotel to consider pending legislation that would extend age retirement benefits to all persons employed by religious bodies. Here is an issue that involves the principle of the separation of Church and State.

The rapid increase of the population within the Washington area presents a challenge to the Baptists of Maryland and Virginia as well as to the District of Columbia. Thousands of new residences are being erected, and tens of thousands, many of them moving outside the District, and many more coming to reside in Greater Washington from all parts of the United States. Plans are now being formulated through which Virginia and Maryland Baptists will join with the Baptists of Washington in the establishment of new missions and churches.

Dr. Doak S. Campbell, dean of George Peabody College, Nashville, Tennessee, and Miss Edna Simmons, Washington, D.C., were married February 5 in the First Baptist Church, Rev. Rufus W. Weaver, officiating. Dr. Campbell, one of the leading Baptist laymen of the South, is active in the administration of the Sunday School Board of which he is a member.

The only Convention, and there are thirty-six connected with the Northern Baptist Convention, to exceed on January 1 its quota was the DISTRICT OF COLUMBIA BAPTIST CONVENTION. When the change in the distribution of Convention funds was made, dividing into four equal parts the monies raised by our Convention, there were some who feared that the amounts given to the Northern and the Southern Baptist Conventions would be lessened. We are glad to report that the opposite has been true.

The National Christian Mission

The National Christian Mission, February 2-9, has left a profound impression upon the religious life of the Nation's Capital. Over 200 services were held. Multitudes were in attendance. Among the distinguished Baptist leaders brought to us by the National Christian Mission were Dr. Harold C. Phillips, pastor of the First Baptist Church, Cleveland, Ohio, Dr. Theodore F. Adams, pastor of the First Baptist Church, Richmond, Virginia, Dr. George D. Heaton, pastor of the First Baptist Church, Lynchburg, Virginia, Dr. Charles T. Holman, Divinity School, University of Chicago, and Dr. Charles H. Sears, general secretary, Baptist City Missionary Society, New York City. Dr. William S. Abernethy was the chairman of the Committee on Colleges and Universities. Many of the important meetings were held in the Calvary Baptist Church.

Bethesda

Co-operative endeavor over a period of several years was rewarded by the opening on January 26 of the new building of the First Baptist Church of Bethesda, Maryland. The pastor, Rev. J. Raymond Nelson presided over two special services in which the happy members of the church were joined by numerous friends. The sanctuary was almost filled at both services.

At 11 A.M., Dr. Joseph T. Watts, general secretary of the Maryland Baptist Union Association, spoke on "What mean ye by these stones?" An afternoon sermon on "The Historical Significance of Baptists" was delivered by Dr. Rufus W. Weaver, executive secretary of the District of Columbia Baptist Convention, and greetings were extended by Mr. Geo. B. Fraser, president of the Convention, and by Dr. W. O. Lewis, general secretary of the Baptist World Alliance. Special music was rendered in both services by the local choir, Mrs. Geo. H. Price, director, Mrs. Guy Marlow, soloist, and Mrs. Chas. H. Schafer, organist.

The Bethesda work began as early as 1931. The Silver Spring Church, Rev. J. Wesley Loftis, pastor, and individuals from other churches, encouraged by the Maryland Baptist Union Association, were the first sponsors. The first pastor was Rev. B. M. Osgood, under whose ministry the church was organized October 14, 1934, and who served until his death in 1935. He was succeeded by Rev. Geo. W. Griffin, and while he was pastor the church was received into the District of Columbia Baptist Convention. In October 1938 the present pastor came. The rapidly growing population of Bethesda was fast increasing the opportunities and the need for intensive effort in this northwest entrance to the Nation's Capital.

In 1937 the Convention had purchased the splendid building site at Wilson Lane and Melrose Avenue, and the following year aided the church in the purchase of a parsonage for the new pastor. Further assistance by the Convention took the form of meeting the church's funds up to a fixed weekly amount, in addition to a building loan and aid in pastoral support. Friends in the local community and elsewhere have made liberal contributions. Ground breaking on June 30, last, was followed by excavation on July 17, and completion on January 25.

The present structure, providing a sanctuary to seat 275 and departmental Sunday School accommodation for an attendance of 300, is the first unit of a building program to be expanded as the need arises. The builders, Guy Marlow and Hugh Myers, both members of the church, one a deacon and one a trustee, not only rendered valuable and sacrificial service, but kept the cost down to a remarkably low figure. The carefully selected and fully adequate equipment includes a splendid pipe organ.

Bevan P. Sharpless is clerk, Warren W. Bailey, treasurer, John H. Pool, financial secretary, and James E. Ainley, chairman Finance Committee.

Washington Laymen Hold Annual Banquet

The Columbia Council of Baptist Men held its second annual banquet at the First Baptist Church on Friday evening, January 31. About 140 men were present and listened to an inspiring address by Rev. Clarence Cranford, pastor of the Second Baptist Church of Richmond,

Virginia. He urged united action to meet the problems of the day and predicted quick and easy victory if complete loyalty to the church is maintained. The men's chorus and the choir of the First Baptist Church rendered two numbers under the direction of Harwood Hall. Rev. Glenn Faucett gave two numbers on his musical saw and Wayne LaRue led in general singing.

The master of ceremonies was Mr. Elgin Smith, treasurer of the District of Columbia Baptist Convention. Mr. Edward J. Fox, first vice-president of the Council, reported on the conference of state chairmen of the Eastern Division of the National Council of Northern Baptist Men, which met in New York on January 11 and 12. The National Council is placing special emphasis on the Church Advance Program with particular attention to Sunday School Advance. They are also assisting in promoting the World Relief Program.

Dr. Thomas R. Wilson, president of the Columbia Council, reported on the newest project of the Council, namely, the assistance to be rendered the chaplains in ministering to the spiritual welfare of the men now being drafted into military service. He reported that lists of laymen speakers and religious music were being prepared and the services offered to the chaplains in nearby camps. He directed attention to the need for a Service Center in Washington for the thousands of men who will come to Washington on week ends. While the Army is adequately meeting the recreational needs of the men and provides chaplains for their spiritual needs in the camps, the burden of maintaining the spiritual character of the men during their leisure hours rests almost wholly on the Christian churches.

Only for these I pray,
Pray with assurance strong,
Light to discover the way,
Power to follow it long.

Let me have light to see,
Light to be sure and know;
When the road is clear to me
Willingly I will go.

Let me have power to do,
Power of brain and nerve,
Though the task is heavy and new,
Willingly I will serve.

My prayers are lesser than three,
Nothing I pray but two,
Let me have light to see,
Let me have power to do.

—*Charlotte Gilman*

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State News

(Continued from page 9)

the upper edge of the business district, where they have the best of facilities and adequate room for the staff of workers. The new address is 903 Market Street, Parkersburg. An open house was held on the 10th when the offices were visited by large numbers of Baptists from the Parkersburg area. Giving through the state office exceeds that of last year by a very gratifying margin.

The South Charleston Church, under Pastor H. Lloyd Parkinson, has closed a good year. Statistics show forty-eight members received by baptism and thirty-six by letter. The church has a membership of 775. It also adopted a program with eighteen goals, the theme of all being "Advance."

PENNSYLVANIA

By WILLIAM R. PANKEY
Pittsburgh

Rev. Abner J. Davies began his fortieth year as pastor of the First Church, Conshohocken, on February 1. He is greatly beloved by his congregation and fellow ministers.

Dr. Howard Wayne Smith will complete twenty-five years as pastor of the Ardmore Church, Philadelphia, on March 9. His ministry has been eminently successful. He plans to retire from active duty and will be available for interim pastorates.

The First Church, Williamsport, is making splendid progress under the leadership of Rev. Malcolm MacQueen. The sanctuary has been renovated and new chapel seats have been purchased.

Rev. J. Martin England, of Burma, was the guest speaker at a series of youth missionaries rallies in the Pittsburgh association during the last two weeks in January.

Rev. E. R. Tingley is the energetic director of the Rankin Christian Center in Pittsburgh. The program of the Center has grown by leaps and bounds within recent years. He is assisted by a large group of able associates.

Dr. R. B. Deer, executive secretary of the Pennsylvania Convention, has apparently recovered from his recent illness and is back at his work again. He is greatly beloved in Pennsylvania.

Fourteen new members have been received by the First Church, Franklin, since the arrival of the new pastor, Rev. Daniel H. Lewis, several months ago.

Two hundred eighty-four Pennsylvania churches are now enrolled in the Baptist Church School Advance. Much credit is due Rev. Edgar C. Smith, director of our Department of Education and Young People's Work.

D.D.'s For Ministers

WILLIAM A. ELLIOTT

DO PREACH THE GOSPEL OF HOPE AND VICTORY. Christianity is not a religion of defeatism. Jesus was never found sitting with His face in His hands, in utter despair. He never comes to a blind alley. Always there are hidden reserves adequate for every emergency. There never was an occasion so dark that He did not find in it a ray of light. The cross was not defeat to Him. He looked beyond Calvary to the open tomb and final triumph.

The Gospel does not stop with the crucifixion, as does much of our preaching. The Christian message carries us on to the resurrection and the note of joy. The music of Christianity is not the dirge, but the hallelujah chorus. Not the wrath of God, but forgiveness, is characteristic of the Gospel message. Not tragedy, but triumph is its insignia. Let us not forget that the Gospel is "Good News."

We went through an entire revival meeting once where love and forgiveness of God and the joy-note were not once struck. Ever it was the wrath of God and the judgment of hell on men. I waited for the preacher to move on to the clear shining of the love of God, but he never did.

In a defeated and distraught world, the human heart yearns to hear the message of forgiveness and the joy-note of victory.

DON'T PLAN YOUR "WEEPS" IN SERMON-MAKING. It is said of some preachers that their congregations can time the "weep" in their sermons to a fraction of a second; and it has even been whispered about that a preacher has been known to indicate in his manuscript when he was to release the contents of his tear glands on his audience by inserting the words: "Weep here."

Such crocodile tears are a travesty and are unworthy of all genuine emotionalism. Tears, in preaching, ought always to be the overflow of the soul and the expression of deep and sincere feeling.

In the years agone a certain brother used to make our conventions, taking subscriptions to a denominational paper. His method was very effective. He would tell a story, which grew "pathetiker" and "pathetiker" as it progressed, and ceased not until the brethren were in tears; then he would announce his paper, and gather in the subscriptions. After a few such performances the brethren got on to his technique, the tears were less profuse, and subscriptions were fewer.

The Parable of the Empty House. Edited by Paul Z. Strodach. United Lutheran Publication. 330 p. $1.75.

Leading Lutheran clergymen are the contributors to this collection of Pre-Lenten and Lenten sermons, and three meditations on each of the seven words from the cross. A number of suggestive sermon outlines, appropriate for the Easter season, are supplied by Dr. Strodach. Like any compilation of sermons, some of the messages are of unusual merit, while others are very average. After all anguid material is removed, nevertheless, there still remains sufficient potent and pungent subject matter to make this an inexpensive volume of indispensable worth.

An Exegetical Grammar of the Greek New Testament. By William D. Chamberlain. Macmillan. 233 p. $4.00.

The professor of New Testament Language and Literature, Louisville Presbyterian Seminary, has done much, in this text, to make the study of Greek interesting and less difficult. Any minister who is familiar with the Greek alphabet will be delighted with this presentation of basic material in an unique and concise form. Parts of speech and their function, clauses, sentences, and principal parts of important verbs are discussed. In a helpful chapter on Building A Greek Vocabulary, the author states, "In the Greek language, all words are built on primitive root-stocks which carry a constant basic meaning. There are only about four hundred of these roots in the entire vocabulary of all known Greek." The language may be mastered easily by knowing these roots.

He Started from Nowhere. By W. R. Siegart. United Lutheran Publication. 189 p. $1.00.

Forty-seven well-told stories, with Bible texts, which may be used by religious leaders in religious instruction with children and adults. Many of the stories have grown out of the author's own experience and observation.

Songs in the Night. By W. R. Siegart. Abingdon-Cokesbury. 128 p. $1.00.

These six sermons purpose to throw the light of hope upon the darkness of "Failure, Doubt, Sin, Sorrow, Suffering, and Death." The messages are well illustrated by incidents from experience, life, and literature.

Why the Cross? By G. Ray Jordan. Abingdon-Cokesbury. 137 p. $1.00.

Eight forceful and inspiring messages place the cross central in Christian faith and life. There is a charm in literary style, an evidence of evangelistic passion, and a comprehension of prevalent religious perplexities manifested throughout the book.

The Legacy of Great Days. By Frank C. McKean. American Publications. 51 p. $1.50.

The volume contains brief but pertinent comments on fifteen religious and patriotic days, which are often given special consideration in the church year.

Introduction to Youth. By Erdman Harris. Macmillan. 221 p. $1.75.

This is a manual for adult workers with young people. Dr. Harris understands and appreciates the problems young people face, and is very conscious of their desires and prejudices. He knows how to command their interests, provoke their thinking, and stimulate them to desirable conduct and action. He not only clearly analyses the situation, but suggests how youth may be ministered to without arousing antagonism or offense. He has handled his subject wisely and has made invaluable practical suggestions.

Youth's Courtship Problems

Youth's Problem No. 2

By ALFRED L. MURRAY
Author of "Youth's Problem No. 1," etc.

The author says: "To my mind there is but one way to decrease post-marital separation, and that is to increase pre-marital information. Where there is more judgment used early in courting, there will be less court judgment needed later."

This book is one for which earnest, inquiring young people have been searching. The most important problem of courtship is carefully analyzed and discussed by Mr. Murray, a man of wide experience and observation.

This book is written especially for the young person and should be read by everyone of high school and college age. The author discusses youth's great problems and answers the questions of young people of this day. It is a frank, complete discussion—attractively presented. It is a "must" book for young people.

" . . . I feel deeply gratified that we have such a volume to recommend to thousands of Christian young people. . . . The book will be to them a source of real help." —*C. B. Haynes*

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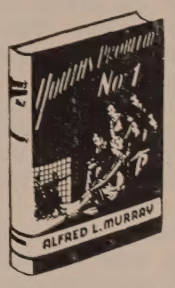

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Sermons of the Inner Life. By Charles H. Heimsath. Cokesbury. 1940. $1.50.

The author states in the "Foreword" that "these sermons were preached during the regular course of my ministry in two churches, the First Baptist Church of Bridgeport, Connecticut, and the First Baptist Church of Evanston, Illinois. 'How To Live Daily with God' was used among others in England the summer of 1936 and in Scotland the summer of 1937 when I served as an exchange preacher."

The great truths are always applicable to life situations but for each generation they need to be interpreted in terms of the thought of the day. These sermons by Charles Heimsath are indeed sermons for the day. They are charged with the current of the day; they reflect the thought of the day; they show the forefront attitudes of the thinkers of the day; they have the figures of speech and the illustrations which eager minds of youth and age of the day will readily recognize.

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The Wave of the Future

By BERNARD C. CLAUSEN, Pittsburgh

Books in wartime show strange trends. Volumes that feed the martial mood grow immensely popular; celebrating the hearty he-man virtues, portraying the jolly courage of soldiers in battle and civilians at home, whipping up fear and hate. They are forgotten the moment the war mood passes. The books that are written to prepare us for the problems of peaceful days ahead, are always scorned or reviled as treachery. They must wait for the years of sanity to justify them. "Wave of the Future" is such a book.

Its author, Anne Morrow Lindbergh, must have shrunk back from her task. The name recalls at once one of the great personal tragedies of our day. With the echoes of the kidnapping publicity still dinning in her ears, she might have excused herself from the limelight of newspaper discussion for the rest of her life. She had seen what happened to her husband when he dared to express himself. Some deep responsibility must have driven her to write. And her book might have been lost in sneering neglect, had not the *Reader's Digest* summarized it and thrust it into the center of America's attention.

Her point of view has been falsified by her critics. They say she sees the present conflict as a battle, not between right and wrong but between the past and the future, with Italy and Germany on the side of the future, against France and England representing the past.

What she really says is that life moves forward in waves of clean, clear water that represent the eternal striving of mankind. Always on the surface of these is scum and debris from the past. The waves beat all along the shore of life, as far as eye can see, and all along the shore is the dirt and the wreckage. This is the reason for our confusion—the same world that witnesses the invasion of Holland and Belgium watches little children learn kind consideration of nesting birds.

The present war seems to many a battle between one way of life, altogether good, threatened by other ways of life, altogether evil. They point to persecution, aggression, invasion, brutal thefts, as sins. They forget the other sins,—resistance to change and trust in violence,—which are of utmost importance. These can be seen everywhere. They must be fought wherever they are seen.

The wave of the future is striving now to produce a new kind of life, in which ideas can be freely discussed, patiently tried, and peacefully adopted or discarded. At the end of the last war, people all over the world hoped for a world life like that. There were not enough of them, and they did not strive hard enough in Europe. We had a chance to help them with the League of Nations. We failed them. The cause was lost. What can we do now?

Here in our own land, we can do our best to produce the type of life which may bless the future. In peaceful, experimental temper, we can meet depression, the drifting unemployed, the rootless young people. Faith in this prospect cannot be seen, but felt; not proved, but believed; not promoted as a program, but followed as a dream. Confidence in the wave of the future thus becomes religious consecration, an eagerness to see the Gospel of Jesus applied to the realities of the present situation.

This book, with its daring analysis, will be read with respect twenty-five years from now, when the author's new-born daughter must confront her "Wave of the Future."

Let's Reach the Last Man

By REV. WILLIAM MILLETT, JR., of Boston, Mass.

To reach the last man and "bring him in" should be the aim of every pastor. In my many years of pastoral experience I have learned the very great importance of this objective and that is why I publish our parish paper, *The Journal.*

It is, indeed, difficult to tell all that our parish paper has done for us and also for that large number of people whom we constantly endeavor to help both spiritually and materially. The extension and expansion of our work made possible by our parish publication, which is printed by The National Religious Press of Grand Rapids, Michigan, has meant far too much to us and others to admit of anything like adequate evaluation or appraisement.

Not only has the paper meant increased church attendance, but it has enabled us to reach a large number of people who do not go to church services of any kind, carrying to them the glorious gospel on our printed pages, and often meeting with a spiritual response the value of which it would require eternity to tell. Yes, it enables us to reach afar, to reach the many, the very many whom we cannot reach from our pulpit. It has put new life and vigor into our organization and all its activities.

Our publication has increased our standing in the community and it has won for us many friends and sympathizers whose generous donations enable us to widen our charitable activities among the poor and the needy, which is a very special feature of our work.

Through the columns of our parish paper we can "Reach the Last Man." This I know from experience. I can say without hesitation that the high-class, punctual, extremely low-priced service rendered by The National Religious Press is a God's blessing to any pastor, church, or society that wants to advance and extend its work.

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